

## SACCI GITA KHAND – 2 (True Gita Vol.-2)

### AMRITVELAA

- Baba says: sleep early at night, then wake up [early] in the morning. Ignorant people sleep for eight hours. Your sleep should be half [of theirs]. You are *karmayogis*<sup>1</sup>, aren't you? Sleep at 10 o'clock at night and wake up at 2 A.M. (Mu.11.05.73, end of pg.3)
- It is certainly good to remember the Father at *amritvelaa*. The morning time is very good. And at that time, there won't be any storms of Maya. There is no use of doing *tapasyaa* (intense meditation) etc. till midnight because that *time* is very [dirty], the atmosphere is bad. So you should leave it till one A.M. The atmosphere is good after one A.M. (Mu.09.06.71, middle of pg.2)
- Baba also narrates his experience: you will enjoy a lot by waking up [early] morning. You should sit and talk to yourself: we have passed through the cycle of 84 [births] this way. You will be able to churn the ocean of thoughts well in the morning. If you have the interest of [doing] *service*, Baba will automatically wake you up. (Mu.20.07.73, end of pg.3)
- [The Father] says, if you can't wake up [early] in the morning, you won't be able to attain a high position either. You will have to become a servant or a maid. (Mu.19.10.78, middle of pg.2)
- The Father explains: wake up [early] in the morning and practice [remembering Baba:] Baba you are so sweet. The soul says, Baba. It is the Father who has given His introduction [saying:] I am your Father. (Mu.20.02.76, middle of pg.2)
- [The time] before sunrise, from one to five [A.M.] is *amritvelaa*. (Mu.18.04.76, middle of pg.2)
- You have to wake up in the morning and remember Baba. That *time* is very good. The vibrations are also pure [at that time]. For example, when the soul becomes tired at night, it says, I *detach* myself [from the body]. You too should have a connection of the intellect there despite living here (in the corporeal world). If you wake up at *amritvelaa* and remember [Baba], you will remember [Him] during the day as well. This is the income. (Mu.08.03.87, end of pg.3)
- Do this spiritual business at *amritvelaa*. You will earn a lot. In the morning the soul is refreshed. By practicing repeatedly, you will develop a habit. Well, the one who does [this] will attain a high position. (Mu.16.04.87, end of pg.3)
- You have to wake up in the morning and remember the Father with great love. It doesn't matter if you have tears of love, because the Father has come and met [us] after a long time. (Mu.03.08.90, middle of pg.1)
- If you sleep in the remembrance of Baba at night, He will come in the morning and shake your bedstead. (Mu.31.03.87, middle of pg.2)
- You don't wake up in the morning. Those who sleep will lose (*jin soyaa tin khoyaa*). You know that you have truly received a diamond like birth. If you don't wake up [early] morning from sleep even now, it will be considered that you are not fortunate (*bakhtaavar*). You don't wake up in the morning and remember the *most beloved* Father, the Husband. You have separated from the Husband for half the cycle (*kalpa*); because the topic of a husband and a wife is prevalent in the path of *bhakti* (devotion). You forget the Father for the entire cycle, then you remember Him in the form of the Husband or the Father in the path of *bhakti*. (Mu.09.10.83, end of pg.1)
- The time of *amritvelaa* is good. At that time, you should *lock up* [yourselves from] the thoughts of the outside [world]. You shouldn't have a single thought. There should [just] be the remembrance of the Father. (Mu.02.06.85, end of pg.1)
- The children shouldn't forget the journey of remembrance. You *practice* this in the morning in a way. You don't speak in that [practice] because it is certainly the method to go to *Nirvaandhaam*<sup>2</sup>. (Mu.22.04.68, beginning of pg.1)

<sup>1</sup> Those who remember the Father while performing actions

<sup>2</sup> *Nirvaan*: to go beyond speech; *dhaam*: abode; the abode of going beyond speech

- Morning *time* is the best. Those who are *nemi*<sup>3</sup>, they wake up in the morning. Some get up from bed, wash their hands and face quickly and run to the *class*. They don't have the wisdom of remembering at all. (Mu.11.02.69, end of pg.1)
- Wake up at four o'clock in the morning, have a bath etc., come and sit here (in the class). Sit in front of [the picture of] the Confluence [Age], the Ladder or the picture of Shivbaba. You will progress a lot. (Mu.16.11.75, middle of pg.3)
- If you don't take the boon of *amarbhav*<sup>4</sup> that you receive at *amritvelaa*, you will have to work very hard. (A.V.08.07.73, beginning pg.130)
- Who wakes you up at *amritvelaa*? The Father's love wakes [you] up. (A.V.26.11.94, end pg.20)
- The beginning of the daily routine is the love for the Supreme Soul. If you don't have love [for Him] you can't wake up. Love itself is your alarm clock. The alarm clock of love awakens you. The company of the Supreme Soul enables you to perform every task throughout the day. (A.V.31.01.98, end of the middle part of pg.108)
- If you improve [the *purushaarth*<sup>5</sup>] at *amritvelaa*, everything will improve. Just like someone becomes immortal by drinking nectar, you receive the boon of *amarbhav* by making *amritvelaa* fruitful. (A.V.08.07.73, end pg.129)
- This Confluence Age itself is *amritvelaa*. [...] The entire Confluence Age means *amritvelaa*, meaning a *diamond morning*. (A.V.09.04.86, end of pg.322, beginning of pg.323)
- At *amritvelaa* also you have to practice that it is as if you have incarnated. Sometimes think that you are bodiless and a resident of the Supreme Abode or you have incarnated in an *avyakt* (subtle) form and then sometimes consider yourself to be incorporeal [while being in the body]. You should have such a *practice* of attaining these three *stages* just like you go from one room to another. So, you should take this special boon of '*ashariri bhav*' (may you be bodiless) at *amritvelaa*. (A.V.15.09.74, middle of pg.135)
- To *miss amritvelaa* means to finish the special attainments of the Confluence Age. If you lead a life according to the Divine rules (*Ishwariya maryadaa*) you will become an *example* before the world. (A.V.13.01.78, end of pg.29)
- After waking up at *amritvelaa*, put yourself on the track of *attention*. Then the vehicle will run properly on the track. (A.V.01.06.73, beginning of pg.85)
- *Check* the rule of obtaining *full power* from the *Powerhouse* at *amritvelaa* again and again. This itself is the biggest *injection*. If you make a *connection* with the Father at *amritvelaa*, you will be safe from the unconsciousness brought by Maya throughout the day. There is a shortcoming in this *injection* itself. The *connection* should be proper. [...] [Having] a *connection* [with the Father] at *amritvelaa* means to experience all the *powers* and all the attainments. This is the biggest *injection*. (A.V.08.07.73, end of pg.127, beginning of pg.128)
- This is the time of boons. If someone remains asleep, remains lazy or devoid of remembrance [or] sits weakly at the time of [receiving] boons, he will be deprived of the boons. (A.V.07.05.84, middle of pg.299)
- Only those who remain stable in *avyakt* and introvert stage the whole day will be able to stabilize in an *avyakt* stage at *amritvelaa* as well. It is they who will be able to experience this at *amritvelaa*. (A.V.02.02.69, end of pg.29)
- Bapdada always congratulates the affectionate children at *amritvelaa*. He sings the song: '*Wah, my children, wah!*' Are you able to hear the song? (A.V.18.03.81, beginning of pg.66)
- As soon as you open your eyes at *amritvelaa*, you play with the gems [of knowledge] while celebrating the meeting with the Father, don't you? What business do you do throughout the day? You do the business of the gems [of knowledge], don't you? You count the *points* of the gems of knowledge in the intellect, don't you? So, you are the traders of the gems [of knowledge], the owners of the mines of gems. (A.V.03.12.83, end of pg.26, beginning of pg.27)
- Wherever you have a confusion, *verify* it from those who are the instruments (*nimitt*) or if your stage of the self (*swasthiti*) is powerful, the *touching* (insight) [experienced] at *amritvelaa* will always be accurate.

<sup>3</sup> Those who perform religious observances regularly and punctually

<sup>4</sup> May you be immortal

<sup>5</sup> Spiritual effort

Don't sit with any mixed feelings in the mind at *amritvelaa*, instead, sit with a *plain* (clear) intellect, then you will have an accurate *touching*. (A.V.20.01.84, end of pg.125, beginning of pg.126)

- *Revise* again and again: Who am I? To whom do I belong? Those who experience the form of powerful remembrance at *amritvelaa* always remain powerful. If *amritvelaa* isn't powerful, a lot of obstacles will certainly arise throughout the day. This is why *amritvelaa* should always be powerful. The Father Himself comes to grant special boons to the children at *amritvelaa*. The one who obtains boons at that time remains in the stage of an easy yogi (*sahajyogi*) the whole day. So, the studies and the meeting at *amritvelaa*, both these things should especially always remain powerful. Then you will always remain *safe*. (A.V.22.02.84, middle of pg.155)
- If you fill up your soul with nectar (*amrit*) at *amritvelaa*, you will perform actions just according to it throughout the day. Just as the time is elevated, the nectar is elevated, every action and thought will also be elevated throughout the day. If you spend this elevated time in an ordinary way, the thoughts and actions throughout the day will also be ordinary. So, you should think that this *amritvelaa* is the *foundation* time of the entire day. If you lay a weak or ordinary *foundation*, the structure above it will also be according to it *automatically*. (A.V.24.06.72, end of pg.319, beginning of pg.320)
- If you recollect the shrimat that you have received at *Brahmamuhuurt*<sup>6</sup>, you will easily remember [the Father] too at *Brahmamuhuurt* or *amritvelaa*. Look, even the students try to study at this very *time* to memorise the knowledge because it is at this time that the remembrance is easy. [...] You can achieve all the attainments very easily if you realize the time and perform actions accordingly as per the shrimat. (A.V.24.06.72, middle of pg.320)
- [God] is ready to draw any line of fortune that you wish [Him to draw] at *amritvelaa*. [...] At that time He is in the form of the Innocent God, [He is] loving, so, have an elevated line [of fortune] drawn [from Him] based on [that] *love*. You can [make Him draw] any line [of fortune], for as many births as you wish, whether [you wish to be included] among the eight gems (*ashta ratna*) or the rosary of 108 [beads], you have an open *offer* from Bapdada. (A.V.17.12.79, end of pg.126)
- No matter how much *purusharth* you make throughout the day, if the beginning of the entire day, meaning the *foundation* period is weak, you have to work harder [and] receive fewer attainments. By receiving fewer attainments you experience two kinds of stages: one is that you feel tired while progressing [and] secondly, you are heartbroken while progressing. (A.V.17.12.79, end of pg.125, beginning of pg.126)
- If you don't experience the state of [being] awake at *amrtivelaa*, if you sit up out of compulsion or sometimes lazily [and] sometimes actively, then even the *pujaaris* (worshippers) will worship [your idols] out of compulsion or lazily; they won't worship [you] according to the rule. (A.V.17.10.87, middle of pg.88)

### LAZINESS-SLEEP-CARELESSNESS

- First, the form of laziness (*aalasya*) comes in different forms in everything. Laziness, meaning dullness, passivity takes [you] away from the relationship [with Baba]. [...] In the children [who are] knowledgeable souls, [the vices] begin from the *last number*, meaning in the form of laziness. Then what kind of thoughts will generate in [the state of] laziness? At present, Maya enters in this very form. (A.V.25.06.70, beginning of pg.276)
- If this thought arises in the mind of the *purusharthis* at present: 'we will become victorious in the end or we will become free from obstacles (*nirvighna*) and destroyers of obstacles (*vighna-vinaashak*) in the end', this thought itself is carelessness in the *royal* form, meaning it is *royal* Maya. (A.V.09.01.75, end of pg.9)
- The biggest specialty of a careless *purusharthi* is that his mind will keep eating within and he will keep singing externally. What will he keep singing? He will keep singing the songs of his praise. (A.V.11.04.83, end of pg.126)
- Then there are some innocent children like this, who don't even know the difference between Divine (*Ishwariya*) attainments and Maya. They just consider sleep to be [the stage of being] an embodiment of peace and the seed form *stage*. They consider the joy of *rest* through sleep for a short time to be super sensuous joy. (A.V.08.07.74, end of pg.94)

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<sup>6</sup> The moments just before sunrise

- On one hand you are invoking the golden world of one kingdom, one religion and along with it you are invoking Maya as well, then what will be the *result*? You will remain in confusion. This is why, don't consider this to be a small thing. [Don't think:] there is still time left; we will do it [later on]. There are many things (weaknesses) in others too; there is just one thing in me. You shouldn't be left behind while seeing others. (A.V.27.11.87, middle of pg.152)
- Today you think: I will do it from tomorrow. I will complete this task and then do that. These very thoughts are the form of laziness. Whatever you have to do you should do it now. To whatever extent you have to do you have to do it now. As regards [the words] 'I will do (*karenge*)', 'I will think (*socenge*)', these words have will, will (*ga, ga*) in the end, don't they? So, these words are the sign of childhood. A small child keeps saying *ga, ga*, doesn't he? This is the sign of carelessness. This is why never let the form of laziness come near you and always stay with enthusiasm because you become an instrument, don't you? (A.V.04.03.72, end of pg.236)
- Those who say even now: we will see what is your task or we will see what you have got, we will see when anything happens; such ones who wait for time to come can't be entitled to the *asylum*, to the arrangement. At that time as well they will be left out just seeing. (A.V.27.10.81, end of pg.80)
- Careless means at the time of performing [any wrong action], despite performing [the wrong action] you don't know that you are doing [it]. Later on you repent. Because of this you waste *double, triple* time on one thing. One is the time of doing [it], second is the time of realizing, third is the time of repenting [and] fourth is the time of checking and then changing it. So, you waste so much time for such a small thing and then because of repenting again and again, the fruits of actions in the form of *sanskaars* become the *sanskaars* of repenting. (A.V.23.04.77, end of pg.92)
- To have a broken-heart or to be careless in transforming any kind of nature or *sanskaar* is also to become tired. [To think:] 'this certainly keeps happening, this will certainly happen', this is carelessness. [To say:] 'it is very difficult, how long will we follow ' this is becoming [the one with] a broken-heart. (A.V.05.02.77, end of pg.73)
- You shouldn't trouble those who are instruments in service. You shouldn't make anyone work hard because of your carelessness. To take care of your things is also *knowledge*. You remember what the father Brahma used to say, don't you? - if you lose a handkerchief, you will lose yourself one day too. (A.V.11.04.86, middle of pg.328)
- If any carelessness remains, then just like many children lost the fortune of the corporeal sweet meeting, this time of the fortune of [making] *purushaarth* will also slip away from the hands. This is why it is being narrated in advance: have love for *purushaarth* and make *purushaarth* move ahead. (A.V.17.04.69, end of pg.50)
- The reason for carelessness is lack of knowledge and lack of recognition. (A.V.20.02.74, beginning of pg.21)
- With the help of we special souls, there is the benefit of everyone. By remembering this, carelessness and laziness will end. (A.V.07.06.77, beginning of pg.219)
- When you consider yourself to be responsible, then carelessness and laziness will end because of the responsibility. (A.V.16.07.69, end of pg.87)
- Because of carelessness many children try to manage the elders or the younger ones by saying: 'my intention is very good, but the words slipped out [from my mouth]', or 'my *aim* was not this, but it happened' or they say: 'I said it or did it as a joke. This is being casual. This is why they are also worshipped in a casual way. This carelessness brings the complete worship worthy *stage* to different levels (*numbervaar*). (A.V.17.10.87, end of pg.87)
- Laziness and carelessness are also vices. (A.V.17.10.87, middle of pg.88)
- The soul with the boon of 'may you get attainments' (*praapti bhav*) can never become careless. (A.V.09.10.87, end of pg.77)
- Carelessness suits to a child, adulthood doesn't [suit him] and then carelessness doesn't suit the elders. This is why according to the time, while maintaining your self-honour (*swamaan*) continue to take care of [your] responsibility. (A.V.08.05.73, middle of pg.62)
- Carelessness is also [the stage of] half sleep. (A.V.04.05.73, middle of pg.54)
- Those who remain careless, [that stage] is also the *stage* of sleeping. [...] Such ones are called the ones who kick [away] the fortune that has come to them. (A.V.04.05.73, middle of pg.54)

- Before performing every action, keep this aim that you have to make yourself perfect [and] become a *sample*. What happens is that you are benefitted by the gathering and it brings harm as well. By seeing each other in a gathering you become careless and by seeing each other in a gathering you have enthusiasm as well. Both things happen. So, you shouldn't see the gathering with carelessness. Now, this has become a practice: this one does [this] as well as that one does [that, so] what happens if I too did it? It certainly goes on like this. So, this is the harm brought about by carelessness in a gathering. (A.V.18.01.86, middle of pg.173)
- The stain of even a single shortcoming in *purushaarth* appears very big. Then you always have this thought: 'a small stain will decrease my *value*'. The thinking should be in the form of a worry. If it isn't so then it is carelessness. (A.V.18.01.75, end of pg.25)
- Although the means of comfort are available [to you], you shouldn't become the one who likes comforts. Even in the case of *purushaarth*, not being the one who likes comfort means not being careless. Don't make the *advantage* of the means of comfort into the form of obstacles of the everlasting attainments. Keep this *attention*. (A.V.11.02.75, middle of pg.69)
- What is the method of avoiding carelessness? The method is, always think about the self and become a well wisher. [...] You have carelessness because you don't think, you don't make it a personal task of your life in the form of a strong resolution. (A.V.10.12.79, beginning of pg.102)

### TO THE ADHAR KUMARS<sup>7</sup>

- Everyone [among you] is the one who does service through the direct proof of your life, aren't you? The biggest direct proof is the transformation of the life of you all. [...] Remember, you have to transform others through self-transformation. This service is easy as well as elevated. [It involves] speech through the mouth as well as speech through life. This is called being servants (*sevaadhaari*). [...] There is such a difference between what you were [earlier] and what you have become [now]! Do you always remember this? By being in this remembrance, old *sanskaars* can never *emerge*. Along with that, if you also remember what you are going to become in the future, then because of the present and the future being elevated, you will be happy and because of being happy you will always keep moving ahead. [...] Always keep becoming happy by seeing this unlimited family of yours. [...] Those who become [the members] of such family come close to each other in the future as well. (A.V.27.11.85, end of pg.65, pg.66)
- For half a cycle (*kalpa*) you continued to go [to places of worship] to have a sight (*darshan*) [of the idols]. Now the Father comes from the Supreme Abode to have a sight of you. Seeing itself is called having a sight. [...] It isn't that sight; this sight means to meet. [...] *Adhar kumar* means the ones who always live in a pure household. [They are] always a servant in the unlimited household [and] detached in the limited household. The group of *adhar kumars* is a bunch of lotus flowers. While living in the household you live in the *stage* of the destroyer of obstacles, don't you? [...] As long as you aren't in the control of obstacles, that time goes away in a lakh times loss. For example, if you make an hour fruitful, you accumulate lakh times [attainment], similarly, if you *waste* an hour, you suffer lakh times loss. (A.V.30.11.79, beginning of pg.69)
- If you become detached and then come in the task of the household, you will always remain *Maya-proof*, meaning detached. [...] *Maya* is born through the feeling of mine (*meraapan*). [...] You are obtaining many gems in the form of experiences even in the depth of knowledge, aren't you? The more you go to the bottom of the ocean, what do you get the more? Gems. Similarly, the more you go in the depth of knowledge, the more you will get the gems of experience and you will become such an embodiment of experience that others will become even more experienced by seeing your experiences. (A.V.30.11.79, end pg.69, beginning, middle of pg.70)
- *Adhar kumars* will have to pay attention to two special things. What is the specialty of something that is kept in a *showcase*? ([It is] attractive). Firstly, you will have to make yourself *attractive* and secondly [is to be] *active*. Especially the *adhar kumars* have to absorb these two specialties in them. If you have both these qualities, then nothing else will be left [to have]. (A.V.17.11.69, beginning of pg.142)
- You always have this intoxication that you are the most elevated souls because you are the ones who play a *part* with the Father. In the entire cycle you have become instruments in playing a *part* with the Father at this time. [...] You can estimate how much you have become dear to the Father by the level of the quality

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<sup>7</sup> Married men who practice celibacy after receiving knowledge

of detachment. [...] Those who are always dear to the Father, its sign is automatic remembrance. The thing which is dear always comes to the mind automatically, doesn't it? [...] You forget [the Father] when you start considering any person or thing dearer than the Father. If you always consider the Father to be dear, you can't forget Him. [...] *Adhar kumars* are certainly experienced *kumars*. They have experienced everything. An experienced person is never deceived. [...] Each *adhar kumar* can bring benefit to many through his experiences. (A.V.01.11.81, beginning of pg.103, 104)

- Do you always remain in *alaukik* vibrations while being in the household? [You are] the ones who remain detached from the household life, the ones who always remain in the form of a *trustee*. [...] The sign of being a trustee is [someone who is] always detached and dear to the Father. [...] By becoming a *trustee* all the bondages automatically end. If you are free from bondages, you are always happy. Not even a wave of sorrow can go towards you. If it comes even in the thoughts: 'my home, my family, my task' then this remembrance invokes Maya too. So, make mine (*meraa*) into Yours (*teraa*<sup>8</sup>). Where there is *teraa* the sorrow ends. Saying 'mine' means to become confused [and] saying Yours means to live in joy. [...] Always remain immersed in this affection: 'One Father and no one else'. Where there is affection, there can't be obstacles. (A.V.12.12.84, middle of pg.65, beginning of pg.66)

### **RULERS ARE NOT SUBORDINATE**

- Everyone has to take his own responsibility. If you think that the *didi*, *dadi* or the *teacher* is responsible, it proves that you just have to become their subjects in the future, you don't have to become kings. These are also the *sanskaars* of being subordinate, aren't they? The one who remains subordinate can't become a ruler, he can't take the share of the kingship of the world. This is why the ones who are responsible for themselves and then take the responsibility of the entire world can become world emperors. (A.V.30.05.73, middle of pg.81)
- It isn't that you should keep very big cars and so on. If you have anything like this, then there will be a bondage. There should be as less bondages as possible. When human beings reach the *vaanprastha* stage<sup>9</sup>, they give up travelling, going around, [travelling in] motor (cars) and so on. (Mu.01.02.74, end of pg.1)
- The soul who remains subordinate to nature or the circumstances, to a person or wealth can't make other souls the rulers of everyone either. (A.V.26.06.74, middle of pg.80)
- The soul who remains subordinate to some or other nature or *sanskaar* or any relation become the heirs of the status of subjects instead of becoming rulers for many births; they don't become royal officers. (A.V.06.01.86, middle of pg.133)
- The ones who say that they are in bondage are [like] sheep and goats. The *government* can never say [to anyone]: don't do Divine *service*. (Mu.19.11.74, end of pg.2)
- If you don't know how to sustain someone, you will have to live under someone's sustenance, won't you? So, you will have to become a creation instead of becoming a *master* creator. (A.V.08.07.73, middle of pg.127)
- Rulers are never subordinate to anyone. [...] You should be able to use your every *karmendriya*<sup>10</sup> anywhere whenever you wish [and] in whatever way you wish and you should be able to *control* them when you don't want to use them. (A.V.04.05.73, middle of pg.51, end of pg.52)
- Now *check* in practice: has every *karmendriya* become detached like the lotus flower? Just like a lotus is detached despite coming in relation and contact [with mire], are the *karmendriya* detached while coming in contact with the actions and the fruits of actions? [...] The pleasure of any *karmendriya*, [the pleasure] to see, to listen or to speak doesn't make you its subject, does it? (A.V.23.01.76, beginning of pg.13)
- Both, a servant and a ruler can never be together. The sign of being a servant is to be sad (*udaas*) through the mind, through the face. To be sad is the sign of being a servant. [...] A servant will always be *upset*. A royal officer will always be *set* on the throne; a servant will be confused for a small thing and in a *second* while a ruler will always experience himself to be in *comfort*. [...] A servant soul will always feel itself to be in the midstream (*majhdhaar*). A ruler soul will become a boatman and take across the boat joyfully and playfully through the waves of examinations. (A.V.06.04.82, end of pg.346, beginning of pg.347)

<sup>8</sup> It means 'the Father's'

<sup>9</sup> The age of retirement, the age above 60 years

<sup>10</sup> Parts of the body used to perform actions

- Have you developed the practice of the courage of bringing every *direction* of the *Almighty Authority* in practice? [...] Who can be successful in [this] practice? The one who is independent in everything; there shouldn't be any kind of dependancy. Bapdada also gives the teaching of making [you] independent. [...] The very first freedom is from the inner relations of the old body. Through this one freedom, all the other freedoms are automatically attained. The dependancy of the body ties you in many dependencies against your wish in such a way that it makes the flying bird, the soul, a bird in a cage. So, check yourself: are you a free bird or a bird in a cage? [...] Dependancy will always take you downwards, meaning towards the descending celestial degrees. (A.V.26.04.77, beginning-end of pg.98, beginning of pg.99)
- Any [kind of] shore will become a temporary support and make you distant from the Father's support or company. (A.V.30.04.82, end of pg.402)
- Those who become entitled to the inheritance have a right on everyone. They aren't subordinate to anything. If they are subordinate to the body, the relatives of the body or anything related to the body, then the ones who become subordinates in this way can't be rulers. Rulers aren't subordinate. By always considering yourself to be rulers you will be saved from becoming subordinate to any form of Maya. (A.V.24.01.70, beginning of pg.183)
- Vishnu's *shesh shaiyya*<sup>11</sup> means he even made the snakes into [his] bed, meaning they (the snakes) became [his] subordinates [and] he became a ruler; otherwise, nobody touches a snake. He made the snakes [as his] bed, it means [he] became victorious. The snakes in the form of vices themselves became subordinates. (A.V.12.12.79, middle of pg.111)
- Some don't find the courage to take the *direct* company and help of the Father in themselves and make the companions walking on the way [along with them] their guide (*panda*). [...] Instead of the Father, they consider some [other] soul to be their support; this is why, they are separated from the Father. [...] Instead of taking the support of the imperishable Father they make many temporary supports. (A.V.03.05.77, end of pg.117, beginning of pg.118)
- A soul in karmic bondages won't be able to experience the relationship with the Father. [...] It will always be weak in the *subject* of remembrance. Though it is clever in listening and narrating *knowledge*, it will be *sensible* but it won't be *essence full*. [...] They will increase service, but the increase won't be according to the method. [...] It can become a *speaker*, but it can't walk with *speed*. (A.V.08.04.82, middle of pg.357)
- For example, it is shown for Shri Krishna that he gained victory over the snake too; he stepped on its head (hood) and danced. So, this is your picture. No matter how poisonous the snakes are, you are the ones who even gain victory on them and dance. (A.V.25.11.85, beginning of pg.58)
- Not becoming subordinate means to walk like a lion or a lioness. (A.V.23.04.77, end of pg.95)

### **EIGHT AANAAS<sup>12</sup>, TWO ROTIS<sup>13</sup>**

- If you have courage, if you can yourself manage your body, then why should you involve yourself in troubles? The stomach doesn't eat much. At the most, thirty rupees are absolutely enough for the stomach. [You can spend] one rupee daily. Rather, it should be eight *aanaas*. Just give up the habit of [drinking] milk and tea. [...] Cook one vegetable that is the cheapest. Prepare the same vegetable dish for two-three times. Prepare *rotis* (chapatti) as well. [...] That's all! [You] eat *rotis* and there isn't any worry. [...] This doesn't mean that you shouldn't do [any] business etc.; otherwise, from where will you bring eight *aanaas*? You don't have to beg. This is a house. You eat from the storehouse (*bhandaaraa*) of Shivbaba. If you don't do *service*, if you eat free of cost, it means you live on alms. (Mu.14.02.74, pg.2, beginning of the middle part of pg.2)
- When [Baba] sees that this one is very entangled in business and so on, He will advise: why do you rack your brain so much? How long will you survive? The stomach wants just one or two *rotis*. The poor as well as the rich live on it. The rich eat well and then they become sick as well. Look, the Bhiils (tribesmen) are so strong, and what do they eat? They work so much. They live happily in their huts. You can get food for eight *aanaas* at the most for the stomach. So, you should leave all the other attachments at this time. [If] you get two *rotis*, the stomach will be filled. That's enough, you have to remember the Father. (Mu.11.07.78, end of pg.2)

<sup>11</sup> In the Hindu mythology, the bed of snakes on which Vishnu sleeps

<sup>12</sup> The sixteenth part of a rupee

<sup>13</sup> *Chapatti*

- The stomach eats (needs) [just] 250 grams [of] *roti*. You shouldn't have more greed. If you have more wealth, it will definitely exhaust [some day]. (Mu.30.06.71, beginning of pg.1)

### **NO ONE EXCEPT THE ONE FATHER CAN TEACH YOGA**

- No bodily being can ever teach the knowledge of Raja Yoga or the journey of remembrance. (Mu.19.04.74, end of the middle part of pg.1)
- How will Raja Yoga come unless the Father comes? (Mu.03.02.74, end of pg.1)
- When it is the time, the Father Himself comes and gives the *knowledge*. Human beings can't give it. Many sanyasis like this go outside (abroad). They say, we have come to teach the yoga of Bharat but they don't [teach] any Raja Yoga. They [just] gossip. (Mu.15.05.73, end of pg.2)
- Human beings can't teach Raja Yoga to [other] human beings. (Mu.16.09.77, beginning of pg.2)
- The Father alone teaches Raja Yoga. No bodily being can teach it. (Mu.28.06.74, end of pg.3)
- You know that the incorporeal Supreme Father Supreme Soul teaches us yoga or has the engagement of us souls performed through this Brahma, the agent. He teaches easy Raja Yoga. This is the Divine yoga. The ones who teach all the others [kinds of] yoga are human beings. Whatever yoga the human beings teach is *wrong*. They will just take you towards degradation. Human beings show the path of degradation to [other] human beings on demonic opinions. This is why it is called demonic yoga. (Mu.22.04.72, beginning of the middle part of pg.1)
- Except the Father, anyone who teaches yoga themselves undergo degradation and they bring about the degradation of [their] *followers* too. When God taught yoga, heaven was created. When human beings taught yoga, heaven was transformed into hell. Nobody else can teach [it]. If someone behaves in a wrong way, the lock of the intellect is locked. (Mu.22.04.72, end of pg.3)

### **ADVANCE PARTY**

- The *Advance Party* is doing service after transforming the physical body, but the *part* of some is played through the corporeal form as well as the subtle form till the end. Which is your *part*? Some have a *part* in the *Advance Party*, some [others] have a *part* of [doing] service through the subtle body. Both parts have their significance. There is no question of being *first* or *second*. The various parts have their significance. The task of the *Advance Party* isn't less significant either. It was said that they were making their plans with great force, wasn't it? There are famous ones there too. (A.V.25.01.80, end of pg.245, beginning of pg.246)
- There are many children who will go to the *Advance* [Party]. You must not regret them. They will go [there] and *receive* [the others]. *Time* is required [to make preparations] to *receive* [them] as well, isn't it? The mother and father should go first, shouldn't they? (Mu.27.02.73, beginning of the middle part of pg.4)
- The *advance group* - especially the gathering of the special famous souls in it - is very strong. The *wonderful part* of preparing the earth [like intellect] is being played through these souls at a fast pace to bring about the elevated birth, the *first* birth. (A.V.18.01.80, end of pg.222)
- Did you ever see such a *college* where you are told *in advance* that you will become this? (Mu.23.06.69, beginning of pg.3)
- Very good *mahaarathis* go to the *advance* [party] as well as the horsemen (*ghoresavaar*) ( go [there]). (Mu.13.01.69, beginning of pg.4)
- Which task of the *Advance Party* is going on? They are preparing the entire *field* for you people. Whether you go to their family or not, they will become instruments in the task of establishment that has to be carried. They will attain a *powerful stage* and become instruments. They will acquire such kind of *powers*, through which they will become helpers in the task of establishment. Nowadays you will see that there is more *regard* for *new blood* day by day. The intellect of the elder ones won't work to the extent the intellect of the younger ones will work as they progress more. In comparison to the elder age there is a great *satopradhaanataa*<sup>14</sup> in childhood. For having some *power of purity*, their intellect will perform such tasks, that the intellect of the elder ones won't. This will be the *change*. The elders will also give *regard* to the advice of the children. Now also the elders think: we have been [here] from the olden period, these ones

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<sup>14</sup> The stage consisting in the qualities of goodness and purity



belong to the present days. If you don't give *regard* to them, if you don't consider them to be seniors and act with them [accordingly], the work won't be carried out. Earlier, the children were made to work by giving commands. Now it is not so. [...] It is the younger ones who will do something wonderful. The task of the *Advance Party* is certainly going on, but they are also waiting for your stage to go in the *advance*. Their task will also continue through your *connection*. (A.V.02.08.73, middle of pg.151, beginning of pg.152)

- Who has a *part* in the *Advance Party*? This is a secondary question, but it is very necessary to watch this *scene*. The one who brought about the end did everything. [...] So, don't think of going away. [...] Even if you go alone, you will have to do service in the *Advance Party*. That is why don't think that you have to go. Think of taking everyone along. (A.V.26.11.84, end of pg.32)
- They (those of the *Advance Party*) are also making their gathering strong. Their work will also be revealed along with yours. Now they are close as regards relationship and place. That is why for some reasons they keep meeting together in small groups even if they don't know. [...] Those who do physical service have gone as well as those who have a *planning* intellect for the establishment of the kingdom have also gone [there]. Along with them, the ones who encourage and increase zeal have gone too. [...] A nice *group* is getting ready, but both groups will be revealed together. [...] The [Advance] *Party* is also making a lot of preparation. Just like you are planning [to organize] 'the *youth rally*', aren't you? So, they are also young at present. [...] There is a lot of zeal in [them], but they can't do anything from outside. This is also a *part* of cooperation in the secret of establishment. They are not united through the mind, they are united under compulsion, but the the meeting under compulsion is also a secret. Now the time for the deep customs and traditions of the establishment to become clear is coming closer. Then you will come to know, what the *Advance Party* is doing. [...] as well as they ask questions about what you are doing! But both [groups] are going ahead according to the *drama*. (A.V.18.01.85, middle of pg.133, beginning of pg.134)
- The *Advance Party* was asking: now we are doing the task of the *advance* [party], but what special help are our companions giving [us] in our task? They are also preparing a rosary (*maalaa*). Which rosary are they preparing? It is being decided where and who will be born in the beginning of the new world. They too require special cooperation of a subtle powerful mind in their task. The souls who become the instruments in the powerful establishment are themselves pure, but the atmosphere of people, of nature is *tamoguni*<sup>15</sup>. Among the most *tamoguni* [people], the souls who are a little *satoguni*<sup>16</sup> are like lotus flowers. [...] Some among the *Advance Party* are themselves ready to invoke the elevated souls and some are getting ready and some are engaged in enabling [others] to get ready. The means of their service is friendship and close relationship. (A.V.18.01.86, middle of pg.164, end of pg.165, beginning of pg.166)

## AUSTRALIA

- Bapdada also feels happy on seeing the *Pandav* army and the *Shakti* army. Everyone has taken a firm vow to become victorious over Maya, haven't they? The entire *group* is the group that challenges [Maya]. [...] They have shown very good courage. Now, whichever step you take with courage should be contained with yoga. First, verify, whether [the step] is according to the Divine rules or not and then keep bringing them in action; then each one [of you] will become an *example*. [...] Don't consider [yourself] to be alone. Each one [of you] can do something very wonderful. For example, the people of the world say that there is a world in each star, [...] meaning [they] have their own capitals. So, each one has to establish his own capital. Bapdada feels happy on seeing the maidens (*kumari*). The maidens can go ahead a lot in *service*. [...] This gathering of maidens can reveal the Father. (A.V.13.02.78, end of pg.52, beginning of pg.53)
- Bapdada has special love for the residents of Australia. Why? It is because each one always has the courage and enthusiasm of bringing many [people]. [...] One [person] becomes the instrument of many. [...] The Australians are a bit dearer to Maya as well. [...] So many good ones have become the ones belonging to Maya, though for a short time, haven't they? You all aren't weak, are you? [...] Because of not understanding any topic completely you are engaged in [the questions of] why and what, so the door for the entrance of Maya opens. [...] Still, they have a good *number* in [terms of] population, courage [and] faith. (A.V.03.03.84, beginning of pg.191)

<sup>15</sup> Dominated by the qualities of darkness and ignorance

<sup>16</sup> Consisting in the quality of goodness and purity

- Are there more *shaktis*<sup>17</sup> or *Paandavs*<sup>18</sup> in Australia? (Both are equal.) *Shaktis* are having a little *rest*. They will fly more later, won't they? So they are having a *rest* [now]. Well, they have to be *number one*. Many people do this, they have a little *rest* in between and then go *fast* and reach their destination. (A.V.14.01.82, end of pg.239)
- The time of the Australians to play a *part* in other religions has ended now. [...] This is why they also have the specialty, that the *majority* of all those who come [from there] appear to be ours, they don't appear as the ones belonging to other religions. Despite being Australians or foreigners, they appear to be *caatrak*<sup>19</sup> souls. [...] They have gone to a different branch by mistake. They have received this *part* for some time for the sake of service; otherwise, how would the service of the foreign countries have taken place? [...] Instead of considering yourself to be residents of Australia, you live [there] considering yourself to be the residents of Madhuban, don't you? The home of [your] birth is *Madhuban*. The corporeal home is *Madhuban* and the incorporeal Home is the Supreme Abode (*Paramdhaam*). Australia is your office. [...] You have love for the members of the family [and] you have to keep the work going through the office staff. So, live like this. [...] In the destruction, the entire Australia will just become an island. Some part of it will be submerged and some part of it will remain above [the surface of water]. You people will remain *safe*. [...] When you all have reached a *safe* place, there will be destruction. For example, it is famous: the kittens remained *safe* in the furnace. So, the children who remain in the Father's remembrance won't be destroyed in the destruction, but they will leave their body voluntarily. [...] Those who remain affectionate and helpful [to the Father] for a long time, definitely receive help in the end. They will experience that they are removing the physical dress. They will leave the body in the same way. Definitely practice to become bodiless while walking around throughout the day in between. Just like the *record* of *traffic control* is played, set your *programme* on your own in between while working there, then the *link* will remain. [...] You people have one more speciality, that you can leave the job whenever you wish [and] do [the job] whenever you wish. You are free from bondage. There shouldn't just be the bondage of the mind and the *sanskaars*. You are *free* from the body and the religions of the body in a way, you are already *free* from half the bondages. As regards the remaining bondages, end them through remembrance and service. (A.V.04.01.80, middle of pg.178, beginning of pg.179, middle of pg.180)
- The Australians have shown the quality of patience very well. [...] This entire [group] is a *group* of well-wishers, isn't it? [You are] the ones who divorce *parcintan* (thinking about others), [the ones who are] always well-wishers. [...] So, *powerful* vibrations, *powerful service* and a gathering of angels will always be visible in Australia. The gathering of the *shaktis* and the *Paandavs* is also good. [...] How many centers have the residents of Australia opened? [...] Considering it to be your service and perform the tasks. It shouldn't be [that you think:] this is [the service] of Germany, this is [the service] of Australia. No. Baba's service or the service of the world is our service. This is called an unlimited attitude. [...] You haven't brought such a VIP from Australia yet. Bring such a VIP, so that the government of India will have to welcome [him]. [...] You have reached up to the level of very small trumpets yet. You will have to play the bugle. Then Bapdada will give you all a very nice *gift*. When such a sound comes, the musical pipes (*shahnaai*) of victory will be played. Otherwise, the Kumbhakarna<sup>20</sup> of India aren't going to wake up so easily. [...] The more the Australians had the *sanskaars* of independence in the beginning, the better they are living within the code of conduct as well now. Now they have come in the sweet bondage of the Father. (A.V.19.03.81, beginning of pg.71, beginning of pg.72)
- Are you accumulating an income of multimillions at every step? [...] Do you remain satisfied with each other? Everyone always has one opinion and are uniform, this is also a very good *example*. One [person] said [something and] the other accepted it, this is the *respond* of true affection. By seeing such an *example*, the others also show courage to come in contact. The gathering also becomes a means of service. One Father, one opinion, these very *sanskaars* establish the kingdom in the Golden Age. [...] Do you always experience yourself to be a soul free from bondages? [...] How can the *knowledge full* ones remain in bondages? [...] When you have become Brahmakumar-kumaris, how can there be bondages? The father Brahma is free from bondages, then how can the children remain in bondages? [...] Bapdada becomes

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<sup>17</sup> Maidens and mothers

<sup>18</sup> Brothers

<sup>19</sup> The pied cuckoo or *papiha* (supposed to live only on rain-drops, especially those falling in the autumn asterism *svati* (an auspicious constellation))

<sup>20</sup> Brother of Ravan in the epic Ramayana who received a boon of sleeping for six months

happy on seeing the courage of sacrifice, the enthusiasm of *tapasyaa* in children. The devotees praise the Father, but it is the Father who praises the children. [...] So, you don't fall asleep when the Father remembers the rosary, do you? In fact, the *shaktis* are the ones who awaken those who are asleep, [so] how will they themselves sleep? The *result* is good. [...] The Australians are receiving a good *certificate*. (A.V.19.03.81, middle of pg.74, pg.75, 76)

- Bapdada always feels proud of the Australians. Why? It is because the residents of Australia have shown the *number one record* in recognizing the Father and making Him their own. Look, in the case of the population, in the case of the growth, in the case of the *quality*, they are ahead in everything and they are managing very well. This is why Australia isn't lesser [than anyone]. Though there are more Indian souls in London, everyone hidden behind the curtains in Australia are *number one* in recognizing the Father. (A.V.14.01.82, beginning of pg.240)
- You all are *mahaaviir* (the bravest ones), aren't you? *Mahaaviir group* means those who say goodbye to Maya forever. [...] Bapdada always calls Australia the place of the brave ones. [...] When the Father is with you, Maya can't come when the Father is with you. [...] Everyone appears to be experienced souls. You are serviceable (*sevaadhari*) as well. Just as the special *part* of London is the specialty of service, Australia also has a special *part*. (A.V.25.12.83, end of pg.74, beginning of pg.75)
- The residents of Australia are very dear to Bapdada. Why? The specialty of Australia is that their method of opening service centers in all the four directions by having courage in themselves and becoming serviceable is good. [...] Australia doesn't receive the *chance* of [receiving] sustenance much, still they are standing on their own feet and are bringing a good growth and success in service. Everyone remains in the interest of remembrance and service well. [...] The *majority* [of them] are free from obstacles. Some very good children have gone away, still they keep remembering the Father even now. This is why you should always have good wishes for them too and definitely bring them also close to the Father again. [...] Bapdada is proud of the *double* foreigner children. You too are proud of the Father, aren't you? You too have the intoxication: in the entire world, it is we who recognized the Father, haven't you?. [...] Now Bapdada has taken a *photo* of everyone; then, he will show the *photo* [to you saying:] look, you came [earlier]. [...] The specialty of Australia is that the majority of the *Paandav* army is responsible; otherwise, the *majority* is of the *shaktis*. Here, the Pandavas have done something wonderful. The Pandavas means those who always live with the Controller of the Pandavas (*Pandavpati*). (A.V.16.01.84, middle of pg.113, beginning of pg.114)

**ANY PART OF OUR BODY SHOULDN'T TOUCH  
ANY PART OF THE BODY [OF SOMEONE ELSE]**

- You should also sit in such a way that any part of your body shouldn't touch any part of the body [of another person]. [...] Don't come in the company of their [eyes]. People avoid the sweepers (*mehtar*), don't they? The Father has explained that all these human beings are sweepers and just sweepers. (Mu.17.03.74, beginning of the middle part of pg.2)
- Here you should sit separately. Any part of your body shouldn't touch any part of the body [of someone else] because there is a difference of day and night between the stage, the yoga of everyone. (Mu.12.10.74, beginning of pg.1)

**AFRICA**

- You all are intense *purushaarthis*<sup>21</sup>, aren't you? Intense *purushaarthis* means you do [something] as soon as you think [about it]. [...] Whatever *plan* an intense *purushaarthis* makes, that very thing will take place in practice. [...] Because of being the kingdom of others, a lot of circumstances come to you, but the one who is always with the Father, even the circumstances (*paristhiti*) change based on the stage of the self (*svasthiti*) in front of him. Even the mountain changes [into] a mustard seed. [...] No matter how big a circumstance is, it is like an ant in front of the *Almighty*. No matter what the circumstance is, the Father is responsible for those who belong to the Father. Don't think: where will we live, how will we live, what will we eat? The Father is the companion of a true heart. As long as there is the Father, you can't remain hungry. When the devotees have different kinds of experiences – in fact, they are beggars – when their

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<sup>21</sup> Those who make spiritual effort

stomach is also filled, you are certainly rulers (*adhikaari*), how can you remain hungry? This is why don't fear even a little [thinking], what will happen? Whatever happens will be good. There will be just a small examination [to test] how much faith you have. The examination doesn't last the entire life; the examination is for one or two hours. If Bapdada is always with you, if the One is your strength, if you have faith on the One at the *time* of giving the examination, you will cross [the examination] as if there was nothing (no examination) at all. [...] So, in this case also, it appears to be in a big form, but it is nothing. [...] You have worked hard and come, you have crossed the circumstances and come, this is why Bapdada also congratulates you. This is also preordained in the *drama*. For example, when a *steamer* breaks down, then everyone goes and falls at different place. So, here also, everyone was separated in the Copper Age; some [went] to the foreign countries [and] some [went] to [this] country. Now you are gathering the children who have scattered. Now be carefree. Whatever happens, it will come in front of Baba first. You are Mahaavir<sup>22</sup>, aren't you? You have heard the story, haven't you? The kittens remained safe in the furnace. Whatever happens, you are *safe*; you should just be wearing the *Maya-proof dress*. [...] Each and every gem is *valuable* because hadn't they been *valuable* gems, how would only you, the few ones among crores (billions) have come [in knowledge]? The One whom the world is eager to make their own, He has made me His own. The world is longing to have a sight for a *second*, but you have become the children, so, you should be so intoxicated, you should feel so happy. [...] Just like there is nobody like the Father, nobody else is as fortunate as the fortune you have. [...] There is no greater fortune than knowing the Father and finding Him. You found the Father while sitting at home. The Father Himself came and awakened you – didn't He? – [saying:] 'children, wake up!' No matter which country it is, the stage should always be of being with the Father. (AV.13.02.78, beginning of pg.47, beginning of pg.48, beginning of pg.49)

### NEWSPAPERS, MAGAZINES AND LITERATURE

- You certainly have to give this *message* to the [entire] world. The newspapermen will also do *service* automatically. Now they turn a deaf ear [but] when the time comes, they themselves will publish [everything], through this everyone will get the message. (Mu.13.2.69, pg.3, end)
- A lot of your task will be performed through the newspapers as well. One day these pictures of yours will also be published in the newspapers. Your pictures can be published well in two combined pages. [...] In the future, they will publish them *free* of cost as well. [...] All these pictures of yours will go to the entire world. (Mu.16.11.73, beginning of pg.4)
- Many children read the newspapers just like foolish people read [them], just like traders read [them]. They don't derive the meanings, so that they can give a reply to whatever they read in the newspapers. (Mu.11.10.72, beginning of pg.3)
- Day by day the exhibitions will become famous. Finally, it will be published in the newspapers abroad as well. In the beginning, when the *bhatti* was organized, the name spread in the newspapers to all the foreign countries. Now again it will also be published in the newspapers: this God the Father has come and is liberating everyone. (Mu.25.11.71, middle of pg.2)
- Some can hardly understand through the *literature*. You can explain through the *locket* as well. (Mu.07.06.78, beginning of pg.3)
- Just by giving *literature* to someone, he won't be able to understand. A *teacher* who explains is definitely required. A *teacher* will explain in a *second*: this is your Baba, this is *Dada*; this is the Unlimited Father, the Creator of heaven. If you just give *literature* to anyone, they will see it and throw it away. They won't understand anything. (Mu.28.08.73, beginning pg.3)
- It is difficult to explain [the knowledge] just through the *literature*. Day by day you will attain fame. (Mu.06.05.69, end of pg.4)
- What will the people of the world know through these topics? If you give *literature* to them, they read it and throw it away and if you give them grams (*canaa*, chick peas), they will eat it. These monkeys don't know the gems of knowledge! (Mu.06.10.72, middle of pg.3)
- You don't have to read any book etc. [and] you don't have to make [a book] either. These murlis are certainly printed so that [you] are refreshed a little. Otherwise, there won't be any books and so on [anymore]. (Mu.09.06.75, end of pg.1)

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<sup>22</sup> The bravest one

- If you just give *literature* to anyone, they will see it and throw it away. They won't understand anything. You should definitely explain that the Father has come. It is your duty to proclaim this by beating the drum. (Mu.02.07.73, beginning of pg.3)
- Ultimately, your explanations and pictures etc. will be published in the newspapers as well. The Ladder will also be published in the newspapers. (Mu.09.10.76, end of the middle part of pg.1)
- This Father sits face to face and explains to you children. No scriptures of this can be made. Though you write, publish *literature*, nobody except the *Teacher* can explain to you. (Mu.19.01.75, end of the middle part of pg.2)

**BHOG<sup>23</sup>, DHYAAN<sup>24</sup> [AND] DIIDAAR<sup>25</sup>**

- This *bhog* etc. is neither knowledge nor yoga. You don't have any *connection* with these things. (Mu.18.07.70, end of pg.4)
- This *bhog* etc. will also stop some time. The consequence of disregarding Bapdada is very severe. You have been anyway saying bad words [to the Father] for half a *kalpa*. Now the Father has come face to face; then if you don't recognize Him completely, what else will you learn? A very fine intellect is required in this. The Father says through this chariot: Remember Me. I am the Purifier of the sinful. It is also sung: I shall eat only with You, I shall sit only with You. So, He will definitely be here, in the chariot, won't He? How will He be above? (Mu.09.01.69, middle of pg.4)
- There is the custom and tradition of this *bhog* etc. as well. However, there is nothing in them. Maya creates a lot of obstacles in [performing] them. This is neither knowledge nor yoga. (Mu.13.11.70, end of pg.2)
- Nobody should think that if we eat the *bhog* which is offered, the connection of our intellect will be made with Shivbaba. No. In fact, it is pure food, but if you didn't do that hard work [of remembering Him], nothing will happen. (Mu.26.04.72, beginning of pg.2)
- For example, this *direction* was also given in the previous murlis, that to go to heaven etc. (in trance) at the time of *bhog* is wasting time because now this travelling doesn't suit [you]. Now you should be in the journey of remembrance continuously and give the proof of assimilating the teachings that you have received in your life in practice. If you have love for Brahma Baba, what is the sign of love? Shedding two [drops of] tears isn't love, but if you have love for something he loved, it is called love. (A.V.21.01.69, middle of pg.23)
- It has also been explained to the children that you should first feed the one who nourishes you and then eat. You eat from the *yagya* of Shivbaba, so, you have to offer *bhog* to Him first. You have all these visions in the subtle world. This is preordained in the *drama*. You have to offer *bhog* to Shivbaba. He is certainly incorporeal. (Mu.01.09.78, end of pg.3)
- It isn't that [going into] trance (*dhyaan*) is good. No. *Dhyaan* isn't called yoga. Remembrance won't be called *dhyaan*. (Mu.21.09.77, end of the middle part of pg.2)
- You have seen more [visions] than Baba. Mamma hasn't seen anything. She has never gone into trance. She was so sharp in knowledge. (Mu.20.05.78, beginning of pg.3)
- In the beginning, this trance messenger (*sandeshi*) and Gulzar used to have a lot of visions. They have played big roles because they had to be entertained in the *bhatti*. (Mu.25.01.75, beginning of pg.3)
- The main thing is remembrance and knowledge. As for the rest, [having] visions (*diidaar*) is of no use. Once you have recognized the Father, start studying. (Mu.11.06.75, end of pg.3)
- Because of going a lot into trance, the ghosts of Maya enter. There are many who go into trance unnecessarily [and] speak irrelevantly. Don't believe them. You certainly keep receiving knowledge in Baba's murli. The Father keeps warning you. [Going into] trance is of no use. (Mu.17.06.75, beginning of pg.2)
- The stage of [those] who go into trance is weak. [They keep saying] again and again: 'Mamma came, Baba came [in me]', then they will say, Vishwakishore has come. Sometimes a dog [or] a cat will also come [in them]. (Mu.30.03.68, end of pg.4)

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<sup>23</sup> Food offered to an idol

<sup>24</sup> Going into trance

<sup>25</sup> Sight, vision

- Here also many do have visions, but they can't attain true liberation through it. Unless they take the complete teaching of knowledge and yoga face to face, nothing happens by [having] visions without [taking] the teachings. (Mu.29.05.72, end of the middle part of pg.1)
- It is not that you should believe when you have visions. Actually, this is something to be understood through the intellect. (Mu.24.10.73, end of the middle part of pg.1)
- Many say that they should have visions. Then Baba understands that they haven't understood anything. [Baba says], if you want to have visions, go and do *naudhaa bhakti* (nine kinds of *bhakti*). (Mu.24.09.70, beginning of pg.3)
- The *part* of trance which is played: 'Mamma came in such and such one, Shivbaba came', this is also a [kind of] Maya. You should follow very carefully. You should understand from the way they talk. Ghost enters some. They will even say that Shivbaba came in a foolish child; he narrates the murli. (Mu.13.11.72, middle of pg.2)
- *Bhog* is offered at the end of reading through [the sacred text] for a week, so should Bapdada also offer *bhog* now? You people do offer *bhog* every Thursday; but Bapdada will offer *mahaabhog* (a great *bhog*), won't he? [...] First surrender yourself in *bhog*. You do surrender the *bhog* in front of the Father, don't you? Now always make yourself an embodiment of direct fruits and surrender yourself, then there will be *mahaabhog*. Make yourself complete and offer yourself; don't just offer physical *bhog*, become a complete soul and offer [yourself] . (A.V.28.04.82, beginning of pg.398)
- Baba says that these visions are also harmful. Both, knowledge and yoga stops because of having visions. The *time* is wasted. This is why you shouldn't have interest in [having] visions etc. Maya completely ruins you in this. This is also a big disease through which you become a thorn. (Mu.26.01.75, beginning of pg.3)
- To *Didiji*: The *royal family* of the future kingdom will be revealed from now onwards, won't it? The words of Bapdada that you have heard: 'you will have a clear vision of everything in the end', so will you have it through divine vision? Will you see it through vision or in the visible (*saakshaat*) form? The *drama* of everyone having visions through divine vision will be different, but here, you will have vision in the visible form. (A.V.19.12.78, beginning of pg.135)
- The *aim* and objective is in front of you, isn't it? You are seeing the picture of Lakshmi-Narayan, aren't you? It is not that you should believe only when you have vision. Actually, this is about understanding through the intellect. You are seeing the picture through these eyes, aren't you? (Mu.24.10.78, end of pg.1)

### DEVOTEES

- Every human being of the entire world are devotees. The Supreme Father Supreme Soul Shiva alone is the one who teaches knowledge. [...] There is so much glitter, so much noise of *bhakti*. You don't have anything at all. If you go anywhere else, to any *satsang* (spiritual gathering) and so on, there will definitely be noise. They will sing the Gita (song), they will do *bhakti*. Here, Baba doesn't even like these records either. Probably, this will also stop in future. (Mu.24.08.76, end of the middle part of pg.1, end of pg.2)
- If you are under the influence of any nature or *sanskaar* to the slightest extent, if you are the seekers of fame, respect and glory, the ones who shout, who call out the questions of 'what' and 'how', [if you are] like devotees [who think] 'one thing inside and [show] another thing outside', if you have the *sanskaars* of deceiving, [the *sanskaars* of] false devotees (*bagulaa bhakt*) , then , where there is a trace of *bhakti*, a knowledgeable soul can't be present there because *bhakti* is night and knowledge is day. (A.V.12.01.77, end of pg.11, beginning of pg.12)
- These fairs [and] exhibitions will go everywhere. So, they keep asking for help to the clever children, who have *points*. They keep chanting their name. Firstly, they will chant [the name of] Shivbaba, then they will chant [the names of] Brahma Baba, then Kumarka, Gange [and] Manohar. In the path of *bhakti* they rotate the rosary with the hand and now they chant the names through the mouth. (Mu.20.11.76, beginning of pg.2)
- Do you complain in front of the Father? Why does this happen to me? Why I alone have a *part* like this? Why do I alone have such *sanskaars*? Why did I alone get such students or why only I have received such a country? You aren't the ones who make this complaint, are you? Complaint means there is a trace of *bhakti*. No matter how a person is, to bring about transformation is the special duty of the serviceable ones. [...] If you see the weakness of others, you yourself will also become weak. (A.V.21.1.85, pg.185, beginning)

- The devotees will never experience themselves to be rulers. They will have the *sanskaars* of being a devotee till the end and they will always keep seeking: give blessings, give power, have mercy, give strength or give *drishti*<sup>26</sup> etc. These *sanskaars* of seeking or the *sanskaars* of becoming subordinates will be seen in them till the end. They will just remain in the form of a student forever. They won't be able to make theirs the elation of being a child, of being a master, the intoxication of a *master* almighty despite [God] making them assimilate it. They will be the ones who are satisfied with just a little. [...] The devotees never have the power to come in *connection* with the Father directly, they always just remain satisfied with the relationship with souls. (A.V.14.07.74, end of pg.109, beginning of pg.110)
- The devotees perform a lot of dance and drama. They feel happy and then they cry as well. Tears come in their eyes out of love for God, but they don't know God. They should know the one for whom tears come in their eyes, shouldn't they? They can't get anything through the pictures. Yes, if they do a lot of *bhakti*, they have visions. (Mu.15.02.75, beginning of the middle part of pg.1)
- Unless they have recognized the Father they will continue to do *bhakti* as well. When they have firm faith, they will automatically leave *bhakti*. (Mu.31.10.78, beginning of pg.2)
- The *devis* (female deities) are also respected a lot in the path of *bhakti*. Actually, this Brahma is also the senior mother. (Mu.23.03.84, beginning of pg.2)
- You do have the experience of *bhakti*. You know that numerous sages, saints etc. narrate the scriptures of the path of *bhakti*. Here, it is completely different from them. Here, in front of whom are you sitting? *Double* father and mother. There, it isn't like this. You know that the Unlimited Father, Mamma as well as the junior Mamma live [here]. (Mu.24.03.84, beginning of pg.1)

### **BRAHMINS ARE ALSO CORRUPT**

- Even among you some stay with a completely worthless intellect (to a greater or a lesser extent). You know that there are so many bad (*kapuut*) children. Even those who are called Brahmakumars are bad [sons]. The sages (*sadhu*) are better than them. They remain pure. They are sensible. Here, there are such, who are even worst than the people of the sinful world. (Mu.01.10.73, end of pg.3)
- When the maidens (*kanyaa*) go for *service*, the Kiichaks<sup>27</sup> chase (the Brahmakumaris). Then it has been written that Bhimsen<sup>28</sup> caught the Kiichaks. Kiichak means completely *dirty brutes*, who chase [the Brahmakumaris]. Kiichak etc. pertain to this time. At this time, everyone is a Draupadi, Kiichak [or] Duryodhan<sup>29</sup>. They belong to the demonic community. You should really continue to take care of this. If you go to the Father and then become a Kiichak, you don't know what I will make your condition by becoming Dharmaraj<sup>30</sup>! (Mu.07.05.73, end of the middle part of pg.2)
- They engage in vices. In the future, you will keep hearing [this] about many. Some unite with their husband himself in such a way that they even cross the limits of the past (before coming to knowledge). You will *wonder*! [People will think:] she used to give us knowledge. [...] Baba has said that Maya will mislead the great, very good *maharathis* (great warriors) forcefully. She will gain victory [over them] by misleading them again and again. (Mu.16.12.74, end of pg.3)
- It isn't that those who have come from the beginning will be completely pure. (Mu.28.12.74, end of pg.3)
- Those who drink the nectar of knowledge and then go and drink poison again are called Bhasmasur<sup>31</sup>. There are many who make themselves into Bhasmasur. This is the world of Bhasmasurs. (Mu.26.04.72, end of pg.3)

### **BHATTI**

- Many people do understand [the knowledge], still they don't give [themselves] seven days [to do the *bhatti*]; then it is considered that this one doesn't belong to our clan, [he isn't] unique. If he is unique, he will like [to live in *bhatti*] a lot. Many even stay for eight, ten [or] fifteen days. [...] When the time of destruction nears, everyone certainly has to go [to do *bhatti*]. (Mu.19.08.72, beginning of pg.2)

<sup>26</sup> The way the Brahmins look spiritually at each other

<sup>27</sup> Villainous character in the epic Mahabharata who tried to molest Draupadi, wife of the Pandavas

<sup>28</sup> The second and the strongest brother among the Pandavas

<sup>29</sup> Villainous character in the epic Mahabharata

<sup>30</sup> The Chief Justice

<sup>31</sup> A demon in the Hindu mythological stories who had the power to reduce to ashes anyone on whose head he placed his hand

- Baba guarantees: if you study regularly for a week, you will definitely go to the pure world. As for the rest, if you want the share of the kingship like Mamma and Baba, you will have to work hard. (Mu.12.11.72, middle of pg.2)
- Earlier it was said: you will have to live in the *bhatti* for seven days. You shouldn't remember anyone else and you shouldn't write letters etc. either. You may live anywhere, but you have to live in the *bhatti* the whole day. [...] If you remember anyone, if you write a letter, it is the end. Then [you will have to stay] for seven days extra. If you remember [your] occupation, etc., [you will have to] start [the next] seven days again. (Mu.26.01.71, end of pg.1)
- The Father says, at least come for seven-eight days, be refreshed and go. Reading out the Gita (*Gita paath*) is also organized for seven days. The *bhatti* is for seven-eight days. (Mu.28.06.71, middle of pg.4)
- The *course* of seven days *bhatti* is very strict. You shouldn't remember anyone. You can't write a letter to anyone either. This *bhatti* of your's was started. Certainly not everyone can be kept here. (Mu.24.11.70, middle of pg.3)
- This is a spiritual *bhatti*. Your *bhatti* that was organized in Karachi was something else. This *bhatti* of yoga is different. This is the *bhatti* of the power of yoga in which the mire is removed. (Mu.11.09.77, middle of pg.2)
- What is the use if they are just influenced and go away? They will be completely coloured only when they keep listening [to the knowledge] accurately for seven days. (Mu.12.01.72, end of the middle part of pg.3)
- The seven days *bhatti* is also famous. Sit and understand completely for seven days. Know the Father and your births, how you became sinful [and] then you have to become pure again. (Mu.04.08.72, end of pg.2)
- Some are coloured very well in seven days [and] some aren't coloured at all. (Mu.30.08.78, end of pg.3)

### CLASS

- If someone doesn't go to *class* despite living here, it is considered that he won't be able to become the master of heaven. (Mu.08.05.72, middle of pg.3)
- If they don't even go to *class*, what will they study? If they neither study nor teach [anyone], what position will they achieve? [The real] child is the one who studies well and teaches [others and] gives the *proof*. (Mu.16.08.72, end of pg.3)
- There are many who don't value the studies. Suppose someone is seriously ill, he is about to die, you should even bring him to *class* and sit him, shouldn't you? (Mu.06.10.72, end of pg.1)
- This is the *school* of the Unlimited Father. The children shouldn't *miss class* even for a day here. The Father comes and teaches [us]. (Mu.18.01.71, end of pg.3)
- There are some who can't give time at all. They have many tasks in their intellect. Then how will they perform the journey of remembrance? (Mu.24.11.70, end of pg.3)
- The Father says, if someone sits at home and makes *purusharth* to attain the *karmaatiit* stage<sup>32</sup>, it is possible that he attains liberation (*mukti*). He can't attain liberation in life (*jiivanmukti*). Only when they assimilate the wealth of knowledge and [then] donate it they will become wealthy, otherwise how will they become *ever wealthy*? They will definitely have to take the support of the murli as well. They will have to study the knowledge, won't they? Many people like this will come, who will just take the aim and go [in the stage of liberation]. (Mu.27.11.71, beginning of pg.5)
- You should pay complete attention to the studies. You shouldn't make excuses in this. [You shouldn't say,] [the place of class] is far away, it is like this. Even if it takes six hours to walk [to the class], you should reach [it]. [...] This is such a big *university* of the Father, through which you become this (Lakshmi-Narayan). For such high studies, if someone says that [the place] is far away or he doesn't have time, [then] what will the Father say? He is an unworthy child. (Mu.21.02.75, end of pg.1)
- Leaving the Father and the studies is the greatest suicide. To belong to the Father and then to leave [Him], there is no greater sin than this, there is no one unfortunate like him. You shouldn't even see the face of someone like that. (Mu.21.03.75, end of the middle part of pg.3)

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<sup>32</sup> The stage beyond karma



- Study well, this is the *God Fatherly University*<sup>33</sup>. It shouldn't be that you study today and if you have any work some day, you *miss* the studies. All this work is worth a pie paisa<sup>34</sup>. Whatever human beings earn in this world won't remain; everything is going to finish. (Mu.03.03.77, end of the middle part of pg.1)
- You should never be angry with the studies. You shouldn't leave the studies even if you have a quarrel with someone. There is no connection of fighting and quarreling with the studies. (Mu.09.02.74, beginning of pg.2)
- The very good students at *school* never take leave to go here and there, [to go] to marriages. It remains in their intellect: we will study well and obtain the *scholarship*. This is why they keep studying. They don't think about missing it. [...] Here, you have just one *Teacher* who teaches, so you should never *miss* the studies. (Mu.05.04.84, middle of pg.2)

### **DHARMASHAALAS<sup>35</sup> [ARE] SLAUGHTERHOUSES**

- Explain to those who build halls etc. for marriages too. Here also they are building *dharmashaalaa* etc. for marriages, aren't they? If someone belongs to our clan, he understands immediately. Some don't belong [to this clan]. Those who don't belong to this clan will create obstacles. Those who belong to this clan will accept. [...] In fact, we make arrangements to have [the thoughts] killed. Those who don't belong to this [Ancient Deity] Religion will fight, they will say, this tradition has been continuing [from the time of Mamma-Baba]. (Mu.12.04.74, end of pg.2)

### **BOOSTING OR ENCOURAGEMENT**

- The entire world will become your enemy, but don't forget the Father. (Mu.22.03.78, end of the middle part of pg.2)
- The biggest subject of enthusiasm is that you searched the Father for many births, but at this time, Bapdada searched you out. You were hidden behind several curtains. He searched you out from even behind those curtains, didn't He? [...] So, the souls who always remain with zeal and enthusiasm, the children whose strength is the One and have faith on the One always experience [the stage:] when the children show courage, the Father helps [them]. [To think:] 'it certainly has to happen', this is the courage. Because of this very courage, you automatically become the recipient of help. (A.V.18.02.83, beginning of pg.71)
- No matter how late someone comes, he can go ahead and attain the first *number*. [...] It is just about courage and devotion. (A.V.24.02.83, middle of pg.85)
- Don't consider yourself to be new. You are very old and the same old ones have come again to take their rights. This intoxication should always remain. [...] Never think that you have come late, so you will become subjects. No. Those who have come late also have the right to obtain the royal position. (A.V.22.01.70, middle of pg.172)
- Is there anyone who doesn't have any specialty? This itself is the first specialty, that you have reached here. You may not have any [specialty], still this fortune of meeting [God] face to face isn't small. You certainly have this specialty, don't you? (A.V.24.03.85, middle of pg.267)
- There is no Brahmin child who doesn't have any specialty. This itself is the first specialty, that you have recognized the Father, you have found the Father. Few among crores and even among those few some recognized [Him]; so, the Father also sees with the same vision that these are special souls. (A.V.12.11.79, middle of pg.17)
- Does everyone consider himself a selected elevated soul among all the souls in this world? Do you think that the Father Himself has made you His [children]? The Father selected very few souls from the world and we are the elevated souls among them. (A.V.09.03.81, beginning of pg.34)
- The father Brahma said that such children were brought to your attention, about whom it is impossible to even think - for the people of the world - that such souls who are very ordinary souls in the eyes of [the people of] the world can also become elevated. [...] Certainly, the ordinary souls themselves become true

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<sup>33</sup> University of God the Father

<sup>34</sup> Fraction of a rupee, now worth nothing

<sup>35</sup> A building erected for pious purposes, a charitable institution

Brahmins. Those who are said to be VIPs at present, they are [this] in the eyes of everyone, but who are [VIPs] in the eyes of the Father? (A.V.17.03.82, beginning of pg.296, beginning of pg.297)

- Many souls [go] much ahead, reach near the destination with the help of the Father's cooperation, courage and good zeal and enthusiasm, but the karmic accounts of the 63 births have to be settled here itself. Our past *sanskaars* and nature are emerging externally and are ending forever. You don't know the deep secrets of those actions [and] become afraid. [You think:] will just this continue till the end? Why are there clashes even now? Because of these wasteful thoughts you aren't able to love [the Father]. You just *waste* your *time* thinking. (A.V.03.05.77, end of pg.118)
- [Baba] also receives many letters from the children who are influenced by the cycle. Bapdada is giving remembrance and love to such children as well and is reminding them just this again: for example, there is a saying in Bharat: 'if the one who has forgotten [the way] in the morning returns home in the evening, he isn't said to have forgotten [the way]<sup>36</sup>'. In this way, he was awakened again. So, past is past. You can experience a new zeal, a new enthusiasm, a new life again and move ahead. (A.V.20.02.84, middle of pg.146)
- Few among crores become the Father's [children and] it is us. Do you always feel this happiness? Many souls in the world are trying to find the Father and we have found Him! To become the Father's [children] means to find the Father. The world is searching [Him] and we have become His [children]. (A.V.12.12.84, middle of pg.64)
- To make hopeless souls into hopeful, this itself is the Father's specialty. [...] This is why no matter what you are, how you are, the Supreme Soul likes you. That is why He made you His. The people of the world are still waiting [thinking:] 'when the Father comes, this will happen, that will happen'; but what comes out from the mouth, from the heart of you all? [...] You have become complete and those intelligent ones are losing their time just in judging even now. This is the very reason why He is called Bholanath<sup>37</sup> Father. The specialty of recognizing [the Father] made you a special soul. You recognized Him, found Him, now what do you have to do ahead? Do you feel mercy on all the souls? Certainly everyone is a soul, there is just one unlimited family. No soul of our family should be deprived of the boon. (A.V.30.12.85, beginning of pg.116)
- Who is famous in the *list* of merchants? The people of the world also make a *list* of famous people, don't they? They make a special *directory* as well. Whose names are included in the Father's *directory*? Those on whom the eyes of the people of the world doesn't fall, they themselves made a deal with the Father and became the stars of the eyes of the Supreme Soul, they became the gems of light (*nuure ratna*). He made hopeless souls [into] special souls. [...] **We** are the special VIPs of the *directory* of the Supreme Soul; this is why it is famous: [He is] God of the innocent. He is intelligent [and] wise, but He just likes the innocent. The Father doesn't like the extrovert cleverness of the world. (A.V.15.01.86, end of pg.155, beginning of pg.156)
- Who have become the instruments along with Bapdada? They are the support of the world, but what have they become? Ordinary. Those who are in the eyes of the people of the world aren't in the eyes of the Father and those who are in the eyes of the Father aren't in the eyes of the people of the world. On seeing you, they will smile at first [saying:] **these** are [the instruments]! But the Father doesn't do what the people of the world do. They want well-known [people] but the Father has to make those very ones whose name has been finished famous. To make [something] impossible into possible, to make ordinary ones into great ones, to make the weak ones into great brave ones, to make those who are illiterate with respect to [the knowledge of] the world into *knowledgeful*, this itself is the Father's *part*. (A.V.13.03.86, end of pg.256, beginning of pg.257)
- Each gem is *valuable* because, hadn't you been *valuable* gems, how would just you, the few among crores have come? The One whom the world is eager to accept ..... you have become [His] children; so you should feel such elation, so much happiness. (A.V.13.02.78, end of pg.48, beginning of pg.49)

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<sup>36</sup> *Subah ka bhuula hua agar shaam mein ghar aa jaaye to bhuula nahi kahlaata*

<sup>37</sup> The Lord of the innocent

## DHARMARAJ

- Certainly, many storms will arise in the mind, but you shouldn't perform [any wrong action] through the *karmendriyaan*<sup>38</sup>. If you perform them through the *karmendriyaan*, those *karmendriyaan* will be cut. That part of the body will be cut. If you donate [and] become angry against someone after donating [it to the Father], your tongue will be cut there. Dharmaraj<sup>39</sup> Baba will have your *indriyaan*<sup>40</sup> cut again and again. (Mu.14.04.73, middle of pg.2)
- Baba has explained: I am Dharmaraj as well. When you used to do anything indirectly, you suffered the limited [and] temporary punishments. Now you come directly [and] still ruin Baba's hard work, you will have to suffer a lot of punishments. Dharmaraj Baba says, I will remove the skin. (Mu.17.04.73, beginning of pg.3)
- Whether you come along happily or with displeasure, you definitely have to come along. The Unlimited Father is the Death of deaths (*kaalon ka kaal*). (Mu.14.09.73, end of the middle part of pg.1)
- Baba has explained about how we receive punishments. Not just [through] the subtle body, He gives punishments after making us take a physical body. (Mu.04.10.73, end of pg.2)
- The Father says, I give happiness. Dharmaraj gives sorrow, meaning punishments. I don't have the right to give punishments. Narrate [the mistakes] to Me [and] Dharmaraj will give punishments. [...] As for the rest, don't fight with each other. (Mu.12.11.73, middle of pg.2)
- Now if you follow the shrimat, you will attain [the stage of] liberation (*mukti*) and liberation in life (*jiivanmukti*). Otherwise, everyone certainly has to go to the Abode of Peace. [...] Whether you like it or not, I have come [and] I will definitely take everyone [along with Me]. I will also take you forcefully [along with Me] after making you settle your karmic accounts. [...] I won't leave anyone. Even if you don't come along, I will even punish you, beat you and take you [along with Me]. (Mu.22.06.74, end of pg.2)
- Baba is a big Marshall as well. There is Dharmaraj too with Baba. If you don't follow Baba's shrimat, His *right hand* is Dharmaraj. (Mu.24.04.72, end of pg.2)
- Now keep this in the mind as well that there are physical punishments as well along with the subtle punishments. Don't think that you will suffer the subtle punishments within yourself and end them. No. You continue to receive the subtle punishments in subtle form and you will receive them more day by day, but as per the Divine rules, if you perform any act against the rules, if you violate the rules, those who act against the rules in this way will have to suffer physical punishments as well. (A.V.03.05.72, beginning of pg.265)
- Dharmaraj Baba will also make you have visions, then He will say: 'now suffer punishments. You were explained so much - 'don't do this' - still you continued doing it. Now suffer punishments. (Mu.10.07.72, end of pg.4)
- There is very grave punishment for a *traitor*. So, it is the same way here as well. If someone belongs to the Father and then becomes a *traitor*, they receive very grave punishments in the abode of Dharmaraj (*Dharmarajpuri*). He removes the skin. (Mu.06.10.72, end of pg.3)
- Dharmaraj is also a *creation*. Baba also makes you have the vision of the form of Dharmaraj, doesn't He? Then at that time He proves and says, 'look, you promised [that] you won't become angry [against anyone]; you won't give sorrow to anyone, still, you gave sorrow to these ones. You troubled them. Now suffer punishments'. He can't give punishments without [making you have] visions. Certainly, [some] *proof* is required, isn't it? [Then] they too feel that they truly performed a bad action (*kukarma*) by leaving the Father. (Mu.28.05.71, beginning of the middle part of pg.2)
- If you promise the Unlimited Father and then fall, you are certainly beaten by Dharmaraj a lot. This is the Unlimited Father, the unlimited Dharmaraj, so you receive unlimited punishments. If you overlook any point [and] perform any wrong action, you will definitely suffer punishments. You don't understand that you disobey God. Dharmaraj is certainly the giver of very strict punishments. (Mu.08.10.71, middle of pg.3)
- Remember, if you don't accept now, I will break each and every bone through Dharmaraj. Just don't ask. There are many children who can't live without indulging in vices. They don't fear at all. Just don't ask

<sup>38</sup> Parts of the body used to perform actions

<sup>39</sup> The Chief Justice

<sup>40</sup> Includes *gyaanendriyaan* and *karmendriyaan*. *Gyaanendriyaan*: sense organs

about how many whippings they will suffer. Their position will also degrade. They fall in the influence of bad company in such a way that they become worthy to become *caandaal*<sup>41</sup> at once. (Mu.13.10.71, end of pg.3)

- After some time, these things, meaning receiving a *lift* will also stop. This is why you can take whatever you wish to take now. Later on, the love of the form of the Father will change to the form of the *Supreme Justice*. No matter how affectionate a relative is in front of *Justice*, the *law is the law* [for him]. Now it is the time of *love*, later on, it will be the time of *law*. Then you won't be able to receive a *lift* at that time. (A.V.30.05.73, middle of pg.80)
- If you forget the Father, you will just find the Father in the form of Dharmaraj. You will never be able to obtain the happiness of [being with] the Father. That is why don't hide [your faults], don't be casual, don't make others guilty. [...] In this *foundation* of purity, Bapdada makes you receive hundred times, multimillion times punishment for one [mistake] through Dharmaraj. There can never be concession in this. He can't become the one with a merciful heart in this because you were influenced by someone only when you broke the relation with the Father. Going out of the influence of the Father and being influenced by souls means you didn't know, you didn't recognize the Father. The Father isn't in the form of the Father [but] in the form of Dharmaraj in front of such ones. (A.V.12.04.84, end of pg.239, beginning of pg.240)
- Now you are not receiving any punishment directly for generating any wasteful or impure thought yet, but if you go ahead a little, leave aside the topic of actions, you will also experience direct punishments for any impure or wasteful thought that you had [or] you generated. (A.V.03.05.72, end of pg.262, beginning of pg.263)
- The Father explains that Dharmaraj is also with Him, [he is His] *right hand*. He notes down the conduct of the children. This is [his] *part* in the *drama*. It is he who gives punishment. (Mu.01.07.74, end of the middle part of pg.2)

### DONATION

- There aren't righteous occupations here. Even when people donate, they commit a sin because if they donate to any vicious, sinful [soul], they will suffer punishments all the more. The Father says, you can't give money to someone who is sinful. (Mu.08.04.72, middle of pg.2)
- When the Supreme Soul, the Father is not present, He gives temporary fruits indirectly. When He is present, He gives them for 21 births. It is famous that Shivbaba's storehouse (*bhandaara*) is full. Look, there are numerous children, nobody knows who gives what. The Father knows and the Father's sack (the corporeal one), in whom the Father lives, knows. He is very ordinary. (Mu.18.04.84, end of pg.3)
- You shouldn't give money to [someone] sinful because he will commit sins with that money. [...] If you give to sinful souls, you will be loaded by its burden. [...] Become a *trustee* and follow the advice. [...] The giver [of money] will also be affected by it. (Mu.16.04.72, end of the night class)
- A rich person also has a lot of ego, doesn't he? [He thinks:] I am so and so, I have this much (wealth and property). In order to break their ego Baba says, when he comes to give something, Baba will say, there is no need [of it] at all. Keep it with you. We will take it when we need it. [...] He will see that if he is worthy, He will make him rich [and] if he is unworthy, He will say, 'there is no need'. They will *wonder* [thinking:] why does He do this? [Baba will say,] *arey*, we don't need it at all; throw it and go. It won't be useful to us. [...] Baba who makes you so high, if they deceive such Father and come back, He will say, 'this one became a *traitor*, he deceived [us]. You shouldn't take anything from him. It doesn't matter if he becomes poor. Such ones who had their own ego, who were ill-omened (*manhuus*), it will be said [for them:] we don't need ill-omened ones here. To take [the money] or not is in Baba's hands, isn't it? (Mu.17.12.70, beginning of pg.3)
- It is not that you have to sit and give donation to the poor. In fact, those people give donation to the poor. As such, there are numerous poor people in the world. If everyone comes and sits [here], they will just spoil [your] head. Many people say [that they want to live here], but you have to admit [them] carefully. It shouldn't be that they come in the *yagya* and create commotion. [...] It is a great sin to give the money of

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<sup>41</sup> Those who cremate corpses

the *yagya* to anyone. This money is certainly for those who become like diamonds from *cowries*<sup>42</sup>, who are engaged in Divine *service*. (Mu.23.03.76, end of the middle part of pg.3)

- You have to become beneficial (*kalyaankari*). You shouldn't waste money. This is also a tradition, isn't it? You should never donate to a sinner who isn't worthy at all, otherwise, the one who donates also accumulates (sins). (Mu.30.06.75, end of pg.3)
- Nobody has the right to donate [anything to anyone] without asking [the Father]. You have given everything to the Father, so you can give any particular person on [His] advice. (Mu.12.05.73, beginning of the middle part of pg.4)
- You shouldn't remember anything you have offered. The Father says, I don't take anything at all which remains [unused] in the end and I have to compensate for that. [...] People even say after 10-20 years: give back this thing that we gave [to you]. [The Father says,] *arey*, you gave a particle, a grain to take [back] immense [wealth and] then you say that you gave [such and such thing]. Don't you feel ashamed? You give *cowries* and take [back] diamonds, yet you ask [back] the *cowries* that you gave? You ate and drunk so much [from the *yagya*], take it out of the stomach. Where did you do *service*? In fact, you do *disservice*, don't you? Because of doing *disservice*, whatever you ate for these many days is certainly a debt on you. You will even become the servants of maids. (Mu.16.12.70, beginning of pg.3)
- It is in depositing your real income that there is strength. The wealth of the real income is being used in the Father's task. If you get the wealth simply, [the strength of] the body won't be invested and if [the strength of] the body isn't invested, the mind will also go up and down. [...]; that is why you earn in the Confluence Age and deposit in the Divine *bank*. This very life is the *number one* life. If you earn and deposit in the *laukik* (worldly) perishable banks, it won't be useful. (AV.27.02.85, beginning of pg.198)
- If you give money to someone and he goes and drinks alcohol, etc., if he performs bad deeds, you will accumulate sins for that. Because of exchanging with sinful souls you become a sinful soul. There is so much difference [between a sinful soul and a noble soul]! A sinful soul exchanges with a sinful soul and just becomes a sinful soul. (Mu.14.01.75, end of pg.3)
- Nobody should even feel egotistic [thinking:] we have given [wealth]. Don't give anything, [then] Baba will also be liberated [of] giving diamonds in return of *cowries* [to you]. (Mu.25.10.78, end of the middle part of pg.3)

### **VISION (DRISHTI) AND VIBRATIONS**

- If they have vicious feelings, those who have such feelings are also included in the *list* of the most sinful. In the Brahmin life, this vicious feeling is considered as the biggest sin or stain. (AV.19.09.75, middle of pg.119)
- Do you think that you have so much courage in yourself so that you can change the household, the circumstances, the nature through your good vibrations? If your vibrations are elevated, the household or circumstances can't attack against these [elevated vibrations] in any way. (A.V.06.08.72, middle of pg.356)
- When you have the vision of [being] mutually brothers, it is then that the world changes. [...] The main *purusharth* is of this very thing, of the transformation of vision. If this vision changes, the situation and circumstances also change. [...] By changing yourself first, the world will automatically change. [...] Create this uproar in Delhi. Which one? Change the world through spiritual vision. The more you yourself have this obsession, you will be able to create an uproar. Then the *service* will automatically come close to you. Just like a needle automatically comes in front of a magnet. [There will be] less effort and more success. (A.V.16.09.76, beginning of pg.1)
- Do you know how to create a world through vision? What kind of creation is yours? Is it [the creation of] the womb or [the creation] through the eyes? Will you create a creation through vision? There is a saying that 'the world will be created through vision', such a vision through which the world transforms; do you experience such divinity in the vision? The vision deceives [others] as well as it purifies the sinful. (A.V.06.08.70, end of pg.305)
- Certainly, [the vision] of lust is a bad vision. It is the worst [thing]. You should never have a bad vision of lust. Mostly women and men just have a vision of lust [for each other]. A *kumar*<sup>43</sup> and a *kumari*<sup>44</sup> also have the vision of lust sometimes. (Mu.31.01.75, beginning of the middle part of pg.1)

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<sup>42</sup> Shell; something least valuable

## TO SEE [SOMEONE] IS A DECEPTION

- The eyes deceive a lot. They slip away (*rafuucakkar*) at once just on seeing [someone]. You should keep these eyes under control. It has been observed that the vision doesn't remain proper even between a brother and a sister. So, it is explained now, consider yourself to be mutually brothers. (Mu.23.07.74, end of pg.2)
- You came and lived in the *bhatti*. Nobody could see [you], [nobody] could meet [you]. You didn't see anyone at all, then with whom will you fall in love? (Mu.08.07.74, middle of pg.2)
- The eyes are so deceitful that just don't ask. You see a beautiful woman and are infatuated with her. (Mu.11.04.84, end of pg.1)
- The rust will be removed just by seeing the soul. The rust accumulates by seeing the body. Sometimes it accumulates, sometimes it is removed; this continues. (Mu.29.06.74, beginning of pg.3)
- People read newspapers. When they see the pictures of very nice women in them, their vibrations are pulled towards them. [They think:] she is very nice, [she is] beautiful. [...] Why do you even see such pictures and so on? All these things bring down your vibrations. (Mu.23.06.74, end of the middle part of pg.2)
- If you exchange glances with someone, this is also becoming a devil. The divine eyes of those who exchange glances are removed. It is also bad to speak with someone secretly. (Mu.02.05.73, end of pg.2)
- The world is certainly very dirty. Great care is taken. There are such dirty ones who go and secretly exchange glances. In the beginning, when you lived in *bhatti*, the mother and father had to take such great care [of you]. (Mu.07.05.73, beginning of pg.3)
- Here, those with a true [and] clean heart are required. It shouldn't be that they leave the house, then come and live in the Brahmin clan and keep exchanging glances with someone or other or live in *familiarity* [with someone]. [...] Then their stage doesn't rise. (Mu.09.02.73, middle of pg.2)
- Don't think that those who come here, the poison [of lust] is removed from their intellect. When they see each other, a storm comes within, to become dirty. (Mu.19.09.73, beginning of pg.2)
- Who is the one who sees and imbibes dirt? What is a person who does dirty things called? He becomes a sweeper (*jamaadaar*) from a responsible soul at once. Can Bapdada *touch* such a person? Can He give an affectionate vision [to him]? Can he accept his request? Can he listen to his *complaint* or reproach? Despite being so *knowledgeful*, if his vibrations and vision is inconstant, he will be called a soul even lower than a devotee soul. (A.V.11.07.74, end of pg.104)
- Mostly, women and men just have a vision of lust [for each other]. A *kumar* and a *kumari* also have the vision of lust sometimes. [...] If you have a bad vision towards someone, you shouldn't even stand in front of him. You should go away immediately. [We] come to know that this one has a bad vision. If you want to achieve a high status, you have to be very careful. If you have a bad vision, you will become crippled [and] lame. (Mu.31.01.75, beginning of the middle part of pg.1)
- You even have a [bad] vision by considering [yourself] brothers and sisters. (Mu.04.10.74, middle of pg.3)

## BODY [AND] THE SOUL

- You can't become refined without becoming soul conscious. To become soul conscious is the complete death while being alive. It isn't an easy task<sup>43</sup> to consider oneself a soul. (Mu.05.02.68, end of pg.2)
- You will remain soul conscious when you *surrender* completely, [when you say,] Baba, all this belongs to You. [...] It is as if this body doesn't belong to me. I leave it. Baba, I belong to You. (Mu.25.05.71, end of pg.1)
- Just like when the kings leave their household, they first go to their guru. Then he makes them chop, tie and bring wood (*kaathi karnaa*), clean the ashram etc. so that [their] body consciousness is removed. There are such rules here as well. The poor do perform all these tasks. Those from rich families are very body conscious. So, they are tested. In the beginning, Baba also tested [the maidens], didn't He? You used to do everything in order to break the body consciousness. [You used] to clean the *motor* [car], do the job

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<sup>43</sup> An unmarried male, a bachelor

<sup>44</sup> A maiden

<sup>45</sup> *Maasi ka ghar*: lit. means to go to the aunt's house

of a washer man. Tell anyone who comes: first, you will have to perform this task. (Mu.21.09.73, end of pg.2)

- Many are very egotistic about themselves. When other *mahaarathis*<sup>46</sup> come, they think: this one should not occupy my place. I have respect. If anyone else comes, my respect will be reduced. They don't think that in fact, the *mahaarathis* will help [them]. They feel egotistic about themselves. There are such foolish ones as well. The Father says, the Sir will be pleased with a true heart alone. (Mu.25.11.73, beginning of pg.5)
- At this time if you make [others] your maids, you yourself will also have to become [their] maids. To become an empress (*maharani*) here is body consciousness. (Mu.11.12.73, end of pg.3)
- They face such storms that they completely fall flat from the sky. Even when the Father explains [to them], they become angry. They have a lot of body consciousness. If someone's seat is changed (if they are transferred), their face will turn pale. (Mu.18.12.73, end of pg.3)
- Some become soul conscious within two-three months. Some don't even become [that] within 25 years. Just one *course* is very big. It continues for 40-50 years. (Mu.20.08.78, middle of pg.2)
- Many become egotistic [thinking:] there is nobody like me. Some are so foolish [that] they think: what is Brahma as well? Just like we are students, this one is also a student. We are clever in some points and in some points Brahma will be clever in practice. *Arey*, Mamma-Baba will definitely be sharper than everyone, won't they? Why do we face them? (Mu.14.11.72, end of pg.3)
- Children, you become body conscious, that is why you clash [with each other]. You will have to become soul conscious for this. There is a lot of body consciousness in children. If you become soul conscious, you will remember the Father and you will continue to progress in *service*. (Mu.03.02.71, end of pg.2)
- When you become completely soul conscious, you will also give *regard* [to others]. Your stage will also improve more and more. You will also remain happy. (Mu.14.12.71, end of pg.1)
- The Unlimited Father will certainly continue to explain, won't He? Your face shouldn't turn pale in this [thinking:] why did Baba say this? I lost my honour. *Arey*, you have already lost your honour in the kingdom of Ravan. Because of becoming body conscious you will just harm yourself. (Mu.17.08.70, end of pg.3)
- If anyone speaks anything dirty, you shouldn't hear despite hearing it. *Hear no evil*. [...] You have to tolerate respect, disrespect, sorrow and joy. [The Father] also gives you the tactic to tolerate. Whatever [someone] says, you shouldn't hear despite hearing it. That stage is also required. (Mu.13.01.69, beginning of the middle part of pg.4)
- Those who are body conscious can't do *service*. They will keep making mistakes. (Mu.11.01.72, beginning of the middle part of pg.4)
- If you aren't body conscious, you can even hang a large drum (*dhol*) around your neck and go on telling everyone that the Father has come. (Mu.11.05.69, end of pg.2)

### DELHI

- *Dilli* (Delhi) is the one who wins the heart of Dilaram (the Comforter of the heart). The name is certainly *Dilli*, [meaning] the one who took the heart (*dil li*). So, what is Bapdada's *dil* (desire)? The flag of happiness and peace should waver over the world forever. [...] Everyone has a right over Delhi because everyone is becoming a royal officer (*rajya adhikaari*), aren't you? So, [you are] the ones who win hearts in new tasks of service. (A.V.15.04.81, end of pg.158, beginning of pg.159)
- The residents of Delhi should also do some new things. The *conference* has become a very old topic. Now bring out a new *invention*. *Kam kharc balaa nashiin* (simple living and high thinking). There should be less expenditure and the *result* obtained should be good. Now it will be seen whether U.P. brings out such an *invention* or Delhi. If there is less *result* and more expenditure, the students who arrive become the ones with a broken heart (*dilshikast*). Now in order to make them also enthusiastic, spend less and bring out a good *result*, for which everyone becomes busy and there is less expenditure as well. The body and mind should become *busy* [then] less wealth will be needed. (A.V.26.12.79, end of pg.154, beginning of pg.155)
- Just like the residents of Delhi became instruments in the task of establishment by becoming first gems (*adi ratna*), now become instruments in the task of the final completion as well. [...] In the year 1980,

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<sup>46</sup> Great warriors; the ones who make intense *purushaarth*

what wonder will Delhi show? In what way will it bring perfection? How will it wake up the Kumbakarnas<sup>47</sup>? Which new gift has it prepared for 80? Bring that gift in front of Bapdada on 18<sup>th</sup> January; we will see which *center* brings what gift on the day of 18<sup>th</sup> January? [...] In the beginning of the establishment, Delhi came first, so Delhi should be *number one* in giving the gift as well. [...] Make a *practical plan*, do anything but you have to definitely bring [something] in the form of a gift, then it will be seen from every *zone* whose gift is *number one*. [...] First Delhi will shake, then all [the other] thrones will shake. Make such a *light house* so that everyone is attracted to it. [...] The sound that emerges from Delhi will reach the smaller places automatically. First, you have to make Delhi *powerful*. When the voice emerges from the *foreign* [countries], where will it reach? It is Delhi which will *receive* the sound. Delhi has a lot of connections. Now if the *shaktis* of Delhi come on the ground a little, the voice can emerge easily. (A.V.28.12.79, beginning of pg.159, beginning of pg.160)

- *Dilli* (Delhi) is called Bapdada's heart (*dil*). Just like the heart beat indicates the health [of a person], through the voice of Delhi, you will hear the sound of completion. Delhi is a mirror. So, the residents of Delhi have so much responsibility. The bigger is the crown of responsibility, the bigger the crown you will get in the Golden Age as well. (A.V.11.07.70, end of pg.289)
- Everyone has to lay siege on Delhi. They definitely have to bow before the land of Delhi. Delhi's special *part* is in the establishment and Bombay's special *part* is in the destruction. Calcutta's *part* will also be very helpful in spreading the voice. [...] Delhi is called the heart. [...] Bapdada's heart means the heart of the establishment. [...] Everyone's eyes are on Delhi. The Father's eyes as well as everyone's eye is on [Delhi]. [...] [Everyone] should get inspiration for service from Delhi. For example there is the *Central Government*, so, all the stations receive directions from the *centre*, similarly, there should be a *Parliament* to [make] *plans* for service or to bring newness in service. [...] Special *plans* should come out from Delhi every month, then the end will come near and there will be sounds of victory in this very *Parliament House*. Did the Pandavas listen carefully? The Pandavas can't do anything at all without the *shaktis*. The *shaktis* should keep the Pandavas ahead and the Pandavas should keep the *shaktis* ahead, then the abode of Vishnu will be established. [...] Just like Delhi was *number one* in the establishment, it has to become *number one* in the bouquet of specialties too. [...] There are many specialties of the land of Delhi. First of all, make a *planning party* in which you take the help of the *mahaarathis* and the *shaktis* from everywhere as well. There should certainly be gatherings for service in Delhi from time to time. The gathering of the *mahaarathis* on the land also brings about the task of the establishment close through vibrations and the atmosphere. Just like Madhuban is the land of action (*caritra bhuumi*), the land of meeting (*milan bhuumi*), the land which enables you experience the Father in the corporeal form, similarly, the land of Delhi is the instrument to give a visible form to service; then the voice will emerge from Delhi. Now even this thought has generated in the intellect of everyone that whatever they are doing, whatever is going on, nothing will happen through it. Now all the supports have started failing; this is why now, at such time, they will quickly search the real support, they will ask for someone to narrate something new and ultimately, after wandering everywhere, everyone will bow their head in front of the Father's support. (A.V.26.12.78, beginning of pg.155, pg.156, pg.157)
- Today, those from the Delhi court (*darbaar*) are present. Are you those from the royal court or are you just spectators in the court? Both, the rulers as well as the spectators sit in the court. Who are you all? There are two specialties of Delhi: firstly, Delhi is the heart of *Dilaram* [and] secondly, it is place of the throne. When it is the heart, who will live in the heart? *Dilaram*. So, the residents of Delhi means those who always keep *Dilaram* in the heart. Such experienced souls are *swarajya adhikaari*<sup>48</sup> then the future *vishwa rajya adhikaari*<sup>49</sup> from now. When there is the *Dilaram* in the heart, you are royal officers now and will always remain [this]. So, always check whether you have these two specialties in your life [i.e.] the *Dilaram* in the heart and then being an officer too. You are so fortunate, [the ones] who take such a *golden chance* [and then] a *diamond chance* [higher] than a *golden* [chance]. (A.V.14.10.87, middle of pg.83)
- Have you made Delhi into a court? [...] Who will sit in the court? First of all emperors and empresses are required in a court. How many emperors and empresses have become ready? The people of Delhi have to lay the *foundation* of the kingdom. [...] The fame will certainly spread from abroad, but where will the fame reach? (Delhi.) So, the people of Delhi should do [something] new because it is the first place (*adi*

<sup>47</sup> In the epic Ramayana, brother of Ravan who slept for six months

<sup>48</sup> Ruler over the self

<sup>49</sup> Rulers over the world



*sthaan*) of service. Delhi is the seed form of service. [...] And Rajasthan is certainly the ruling place. So, in both the cases, you should narrate the specialty of the people of Delhi. So, what will you say? Will you organize fairs? Will you organize conferences? These are old topics. What new thing will you do? Firstly, the people of Delhi should collectively have this firm thought: we all have to strengthen the fort of Delhi and we definitely have to become successful. [...] There should be *bhatti* of one strong thought, then everyone will *copy* Delhi. [...] Now create the *double stage*, [firstly] of the self and secondly of the place. [...] Just like Sudama's handful of rice was useful, the *Shakti* army of Delhi has proved useful in the task of the establishment of the *yagya* at a crucial time. [...] The people of Delhi have received the boon of always remaining accomplished. The *foundation* of the land of Delhi is good. Those who become an *example* receive special cooperation. The service of Delhi as an instrument should become an *example* for other service places. Just like you showed specialty in the beginning, show it now as well, then you will receive cooperation for it. The people of Delhi can make plans better than the foreigners because there are a lot of means of service here. There is no need of hard work here, it is just about making the fort strong. [...] Everyone's eye is on Delhi. When you are close to each other, when you join hands, you will be able to surround [something]. To join hands means to unite the thoughts. (A.V.27.05.77, middle of pg.177, pg.178, 179)

- If you belong to the Father, you belong to everyone. In Pakistan also [people] used to say, didn't they? – You are the servants of *Allah*. You don't have *connection* with anything. That is why you belong to God (*Ishwar*) and to no one else. No matter what happens, you don't fear, to whatever extent the fire spreads [...]; but only those who are perfect in yoga (*yogyukt*) will remain *safe*. It shouldn't be that [you] say, 'I belong to the Father' but remember someone else. Such one won't receive help. (A.V.17.04.84, end of pg.251)
- The Father's love is contained in everybody's heart. Love has brought you till here. The love of the heart has brought you to *Dilaram*. Nothing except the Father can live in the heart. When the Father Himself is your world, the Father lives in the heart means that the world is contained in the Father. That is why [there should be] one direction, one strength and one faith. It is where there is the One, that there is success in every task. Do you find it easy or difficult to overcome any circumstance? If you see someone else, if you remember someone else, you will get neither one nor the other. So, it will become difficult. [...] If it is a Brahmin life, it is lovely. If it isn't a Brahmin life, you won't find it lovely, rather, you will feel it to be a life of troubles. So, is it a lovely life or do you feel tired? Do you think, how long will the Confluence Age continue? 'The body doesn't work, you don't do service', you don't feel troubled through this, do you? [...] Do you ever feel tired of life? You don't feel tired and think that you should at least go away now, do you? If the Father takes you [along with Him] for service, it is a different thing but don't feel tired and go. There is a *part* of service in the Advance Party and if you go [there] according to the *drama*, you won't feel troubled and go away, [rather,] you will go [there] with pomp. You are going for service, so never be tired of the children or yourself. Do the mother ever feel tired of the children? When they are born from elements with the qualities of *tamo*<sup>50</sup>, what *satopradhaanata*<sup>51</sup> will they show? They are under the influence of someone else and you too forget the Father's orders sometimes, don't you? So, when you can make a mistake, what happens if the children made a mistake? [...] No matter how much they trouble you, why do you come down from your state (*shaan*)? Is it your weakness or the weakness of the children? Those who make you come down from your state and trouble you became brave. So, never be troubled even in the dreams. [...] Whether of sickness, whether of the children, whether of your *sanskaars* or of others, [don't be troubled by anything]. You feel troubled by others as well, don't you? Many say, everything else is fine, just this one is so troublesome. So those who trouble shouldn't become brave, you become brave. Whether there is one [soul] or ten [souls], I am *master* almighty. I am not weak. [...] They sacrifice themselves for a seat<sup>52</sup> [but] you have received a throne (*takht*). So, you are the ones seated on the *akaal takht* (imperishable throne), the ones who stay in an elevated state, the souls seated on the throne of the Father's heart. Just stay in this state. So always remain happy and spread happiness. *Accha*, Delhi is the *foundation* of service. If the *foundation* is weak, everyone becomes weak. That is why always remain strong. (A.V.15.11.89, middle of pg.23, pg.24, 25)

<sup>50</sup> Dominated by darkness and ignorance

<sup>51</sup> Quality of being *satopradhaan*, meaning consisting in the quality of goodness and purity

<sup>52</sup> *Kursi* lit. means a chair

## FINAL PAPER (EXAMINATION)

- In the *final* examination there will be commotion everywhere. On one side there will be commotion in the atmosphere and the environment, on the other side there will be commotion among people, on the third side there will be commotion in all the relationships and on the fourth side there will be commotion [because] of the unavailability of necessary means. To be firm in the middle of such commotions in all the four directions, this very *final* examination has to take place. (A.V.01.09.75, end of pg.85)
- If the stage is based on the circumstances or if you achieve success when any kind of means are available, [then] such *purusharth* will *fail* you in the *final* examination. (A.V.01.09.75, beginning of pg.86)
- The closer you come [to the Father Shiva], the more the troubles etc. will also arise. (Mu.19.02.69, end of the middle part of pg.2)
- Whenever you wish, you take the support of the body and whenever you wish, you leave the support of the body and stabilize in your bodiless stage; do you keep experiencing this while walking and moving around? Just like you took a body, to become detached from the body in the same way, do you experience both [the stages] to be the same? This very experience is the basis of bringing [you in the] *first number* in the last examination. (A.V.15.07.73, end of pg.131)
- Now these are the examinations of the second or third *class (caupadi)*. The outline of the *final* examination will have a dangerous form many times [more] than this. [...] But there will be the *practical part* of the *Shakti* form or the *part* of the revelation of the *Shakti* incarnation, the *part* of revealing the Almighty Father through ourselves in these very circumstances. (A.V.13.09.75, middle of pg.107)
- The time [of going home] will never inform you and come; it will come suddenly. When you think that it is close, it won't come. [...] The indication of its coming is that those who are careless will become careless [all the more], otherwise, how will there be numbers? [...] The *mahaarathis* will have a *touching*, but the Father won't tell [them]. They will have a *touching* just like the Father narrated [to them], but the Father will never *announce* [anything]. (A.V.31.12.87, middle of pg.199)
- In the *final* examination, surprising things will come in the form of questions, only then will you be able to *pass* and *fail*. No *question* should arise in the intellect unwillingly, this itself is the examination and it is certainly the examination of just one *second*. (A.V.15.04.74, beginning of pg.25)
- Nature's examination is to create commotion in you all through [different] means. For example, water. Now such a big examination hasn't come up, but the means made of water, the means made through fire [and] such means made through every element of nature are the support of temporary happiness of the life of human souls. So, all these elements will test [you]. Now there is just the shortage of water, but when you won't get things made of water, the actual examination will be at that time. (A.V.25.10.87, end of pg.102)
- In fact, there will be examinations of nature at a higher speed now; this is why, check the special supports of all the things in advance [like] eating, drinking, dressing, walking, living and coming in contact, does any [of those] things become a form of obstacle in a subtle form? (A.V.25.10.87, middle of pg.103)
- Nothing has happened yet; in fact, now many things will happen. You will think: '[this] happened suddenly', that is why it happened a little. But there will be examinations suddenly, there won't be examinations with prior information. [...] But now there will be such examinations that you won't have in your dreams or even in your thoughts. (A.V.19.09.72, beginning of pg.363, end of pg.364)
- The *date* of *final* destruction can never be fixed. If the *date* is fixed, all the *seats* will also be fixed. Then there will be a long *line* of those who *pass with* honour. That is why, be carefree about the *date*. When everyone becomes carefree, the *date* will certainly arrive. When everyone becomes thoughtless about this very thought, that very *date* will be [the date] of destruction. (A.V.18.01.77, beginning of pg.25)
- The *final* examination will be in the middle of the circumstances that pull [us] towards them involuntarily and different kind of dangerous [circumstances]. In comparison to it, the circumstances nowadays are nothing. (A.V.16.10.69, middle of pg.122)
- This [question] of the *final* examination is being announced in advance. [You should be] free from bondages all the time, free from the bondages of service as well. As soon as there is announcement, you should become *ever ready* and go and reach the field. This is the *final* examination, which will come up on time in practice. If you *pass* this examination then there is nothing greater [than this]. (A.V.20.12.69, middle of pg.157)

- You don't feel afraid, do you? You will have to face. To face the examination means to move ahead, meaning to be extremely close to perfection. Now this examination is going to come. If you yourself have a clear intellect, you will be able to make [it] clear to others as well. (A.V.08.02.75, end of pg.55, beginning of pg.56)

### FULLY SURRENDERED

- Those who sacrifice themselves completely get the inheritance for 21 births. To sacrifice yourself completely means the intellect should be with Him. The intellect should be disconnected from everyone including these children etc. that are there. (Mu.09.04.72, end of pg.3)
- Firstly, you should surrender every thought, secondly, you should surrender every *second*, meaning surrendering the time, thirdly, you should also surrender actions and fourthly, you should surrender the relationships and property that you have as well. All the relationships should also be surrendered. (A.V.29.06.70, beginning of pg.279)
- When you say 'mine, mine (*mera, mera*)', you have worries. When you say 'Yours (*tera*)', then the Father Himself knows [how to have the task performed]. You became carefree. There is a slight difference between the words (in the spelling) '*tera*' and '*mera*'. Saying '*tera*' means to achieve everything and saying '*mera*' means to lose everything. What happened when you said '*mera-mera*' from the Copper Age? You lost everything, didn't you? You lost health, you lost peace of mind and you lost wealth as well. There is such a difference between [the time when you were] the emperors of the world and [when you] became clerks in small offices [now]! You became *businessmen*, who are nothing in front of the World Emperor. (A.V.17.10.87, end of pg.92)
- If the mind is completely surrendered, the body, mind, wealth, time, relationship will immediately move in that direction. So, the main topic certainly is to surrender the mind i.e. to surrender the waste thoughts and bad thoughts. That itself is the proof of a complete moth (*parwana*<sup>53</sup>). (A.V.03.10.69, beginning of pg.116)
- If you want to take the unlimited inheritance, you will have to give every limited things. (Mu.05.06.78, middle of pg.1)
- When you have surrendered everything, everything means to offer everything [including] thoughts, breath, words, actions, relations, every person, luxuries, *sanskaars*, nature, vibrations, sight and memories. This itself is called to surrender (*samarpan*). (A.V.04.10.75, end of pg.150)
- When you entered the [path of] knowledge, when you surrendered, you are trustees. Why do you worry? If [someone] has surrendered and then does *service* as well, he will get [whatever he has invested] in *return*. If he surrendered and doesn't do *service*, he will still have to be fed. So, he eats [something earned] through that very money (the money that he or his parents have given) and finishes his [earnings]. (Mu.22.11.73, beginning pg.3)
- If you don't sacrifice [yourself] completely, you don't become successful completely. You think more [and] do less, so you will also receive less fruit. Firstly if you have lesser courage, if the thoughts aren't *powerful*, there won't be power in actions either and this is why you will also [receive] less fruit. (A.V.18.01.75, middle of pg.23)
- When you have surrendered everything [including] the body, mind and wealth to the Father then after giving [everything], how did the words 'my thought', 'my understanding', and 'my nature' arise? (A.V.15.07.73, beginning of pg.134)
- The meaning of [being] surrendered is great. Nothing remained mine at all. When you surrendered, the body, mind, wealth [and] everything is offered. When you offered the mind, how can you raise thoughts in that mind as per your wish at all? How can you perform wrong actions through the body at all and how can you invest the wealth in bad thoughts or wasteful actions at all? It proves that you give and then take it (the mind) back. (A.V.18.09.69, middle of pg.108)
- If you haven't received the stamp of [being] completely surrendered, do you know what will happen? Just like the *value* of anything without a stamp decreases gradually, similarly, the *value* of you souls will also decrease in heaven. [...] It is famous for the completely surrendered Pandavas alone that they melted and died. Not on the mountains, but they melted in a high stage and they melted in an *avyakt* (subtle) stage that is so much higher in comparison to the lower [stage]. [...] [They are] the ones who are completely

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<sup>53</sup> The insect which is attracted to fire and sacrifices itself by burning in it

surrendered, meaning dedicated through the body, mind, wealth, relationship, time and everything. [...] The mind shouldn't even generate a single thought without shrimat. This stage is called perfection. (A.V.03.10.69, middle of pg.115)

- Did you delay to make a *will*? Unless you have completely willed all the internal or external bad traits [that you have], you can't achieve *will power*. Did the corporeal one think anything [regarding] how it will happen, what will happen? Did he ever think [this]? If someone thinks and [then] wills, he doesn't receive much fruits for it. For example, there is a difference between *jhaatku*<sup>54</sup> and those who aren't *jhaatku*. [...] The one who is accepted first receives *number one* power. Those who aren't accepted first, don't receive much power either. (A.V.18.01.70, end of pg.167)
- You will become a mirror (*darpan*) when you dedicate [yourself] (*arpan*) completely. When you dedicate [yourself] completely, you will become an elevated mirror, the mirror in which you have clear visions. If you have dedicated [yourself] properly [and] as per your capacity, the mirror will also be proper [and] as per your power. Completely dedicated means to be dedicated from the consciousness of the self as well. (A.V.05.04.70, middle of pg.244)
- When they take the vow of [being] completely vice less and prove themselves by remaining [vice less], Baba has them registered. (Mu.20.01.78, end of pg.3)

### **FOLLOW THE FATHER**

- The easy means to end the request (*arzi*) is, always act as per the Father's wish (*marzi*). 'This is my wish', that wish of the mind (*manmarzi*) creates a *file* of requests (*arzi*). [You should say:] whatever is the Father's wish is my wish. [...] For example, it is said: keep following with closed eyes. Don't open your eyes [thinking:] 'is it so, will it happen like that'. Close these eyes of wasteful thinking and [act as per] the Father's wish, meaning follow the footsteps of the Father. [...] So, always *follow* the *Father* in this way. Don't take a new *step* of: *follow* the *sister*, *follow* the *brother*. Because of this you will be deprived of the destination. Give *regard*, but don't *follow* [them]. (A.V.06.04.82, middle of pg.348)
- You should just remember one word: '*follow* the *Father*'. Whatever actions you perform, *check*: is it the Father's task? If it is of the Father, it is mine too, if it isn't of the Father, it isn't mine either. [...] So, [for] those who *follow* the *Father*, [it] means the Father's thought itself is my thought, the Father's words themselves are my words. [...] So, those who *follow* the *Father* will be liberated from hard work and they will always continue to experience easy attainments. (A.V.16.04.82, beginning of pg.376)
- The topic of the Incorporeal Form is different. Whatever He performed by becoming an instrument in the corporeal form and the example He set [through it], everyone can *follow* it *number vaar*<sup>55</sup> according to their *purusharth* (spiritual effort). (A.V.02.01.78, end of pg.1)
- Only those who *follow* the *Mother* and the *Father* will sit on the throne as well. (Mu.22.08.78, beginning of pg.2)

### **THOSE WHO ARE SURRENDERED FULLY WON'T DIE OF HUNGER**

- If the children don't get food, they (the parents) don't eat either. They die of hunger. How will the father be able to tolerate the sorrow of children? First are the children, then the father [and] the mother eats [food] in the very end. If nothing remains, she will even eat plain food. Our *bhandaari*<sup>56</sup> also does this, doesn't she? (Mu.23.01.74, end of pg.3)
- Those who help more will achieve a high position. No one can ever die of hunger. First the father will die of hunger [and] then the children will die. The very good fathers don't eat unless the children eat because the children are heirs, aren't they? So, they have *love* for them. (Mu.23.02.69, beginning of pg.4)
- You should try to save yourself. There will certainly be atrocities. Courage is required. No one can ever die of hunger. It can never happen that you belong to Shivbaba and [then] die of hunger. The poor and the rich are nurtured equally. Nobody can die of hunger. You surrendered, you gave everything to Shivbaba to obtain the inheritance from Him. (Mu.03.11.68, middle of pg.4)

<sup>54</sup> Those who surrender immediately or as soon as they receive knowledge

<sup>55</sup> To a greater or a lesser extent

<sup>56</sup> Supervisor of a storehouse

- No matter what are the circumstances, the Father is responsible for those who belong to Him. Don't think: where will we live, how will we live, what will we eat? The Father is the Companion of a true heart. As long as the Father is present, you can't remain hungry. (A.V.13.02.78, end of pg.47)
- You will never die of hunger if you engage yourself in Baba's *service*. We don't have any expenditure. You just eat a bellyful; what else [would you need]! (Mu.16.10.77, end of the middle part of pg.3)
- It is Bapdada's *guarantee* to the Brahmin children: a Brahmin child can't be deprived of *daal-roti*<sup>57</sup>. You won't get the food for which you have attachment, but you will definitely get *daal-roti*. (A.V.24.02.85, end of pg.190)
- The Father will never let the children remain hungry, but they should certainly be good children, shouldn't they? Brahmins can never die of hunger. The Father is certainly sitting, isn't He? (Mu.13.10.78, end of pg.3)

### **IT IS WRONG TO KEEP A PHOTOGRAPH**

- You shouldn't keep the *photo* of any *guru* [or] holy men either. That is why Baba also forbids you to take a *photo*. You will keep seeing this Mamma and Baba in the *photo*. That time of yours will be lost all the more. [...] Baba doesn't like being photographed and so on. [He thinks: the children] shouldn't entangle themselves in the corporeal one and die. (Mu.16.07.72, middle of pg.2)
- [When the children] ask for a *photo*, I think that they haven't grasped the complete knowledge, that is why they ask for a *photo*. In fact, the people of the world keep these pictures etc. (Mu.17.07.72, end of pg.3)
- Even when many children take a *photo* [Baba] forbids them. [He says:] on seeing the *photo*, you will remember this Baba. You will forget Shivbaba. You shouldn't keep any photo other than [that of] Shivbaba. (Mu.15.05.71, end of pg.3)
- You have this knowledge in the intellect. There is no need of pictures in this. Baba will gradually remove the pictures as well because all these pictures are of the path of *bhakti*. After making corrections and so on, on them, they have been prepared for the children to explain, otherwise, there is no need of them. (Mu.23.06.75, beginning of pg.1)
- You shouldn't keep anybody's picture either. (Mu.16.11.74, end of pg.3)
- Baba thinks that those who insist on [taking] a photo are ignorant. There is no use of it. Actually, this body is soil. Why do you have to see the *photo* of these ones? The tradition of the path of *bhakti* can't be followed in the path of knowledge. Never ask for a *photo*. (Mu.13.11.70, end of the middle part of pg.2)
- Actually, you shouldn't even keep his (Brahma's) *photo*. If anyone asks for Baba's *photo*, Baba understands that he doesn't remember Shivbaba, that is why he has asked for his picture. Actually, you have nothing to do with this one. (Mu.24.01.75, end of pg.1)

### **MISCELLANEOUS POINTS**

- Here you certainly don't have to cry. It is also famous: 'if the mother dies eat *halwa*<sup>58</sup>'. The one who cries loses [the position]. The position will also be ruined. [...] Only those who become cry-*proof* take the empership. The rest will be included among the subjects. (Mu.01.10.76, end of pg.2, beginning of pg.3)
- Actually you all are also *nurses*, aren't you? To transform the very dirty human beings into deities is nursing, isn't it? The Father also says, *dirty*, sinful human beings call Me [saying:] come and purify us. (Mu.07.01.75, end of pg.2)
- It is the Confluence Age, so Baba will also be definitely present. He alone is the One who transforms this world. (Mu.16.10.76, beginning of pg.3)
- Krishna won't be called everybody's father. He is the master of the world. The one who makes him [that] as well is Shiva. Both are lovely, but who is lovelier between the two? It will be said, Shiva. (Mu.13.09.73, end of pg.3)
- No matter what the parents do when they are alone, when they are in front of their creation, they pay so much attention [to them]. So, you too are creators. Whatever the creators do, the creation will also do the same. (A.V.16.07.69, end of pg.87)

<sup>57</sup> *Chapatti* and lentils boiled and spiced for eating

<sup>58</sup> A sweet dish made of various things like carrot, flour or semolina cooked in *ghi* and sometimes milk too

- Ever since you have come [in knowledge], the war has begun. There is so much fighting with the old ones. There will be fights with the new ones who come as well. [People] die one by one in that war as well [and] the others are included one by one. Here also [people] die and the population increases gradually as well. (Mu.02.01.75, end of pg.1)
- To say lies for the benefit [of someone] isn't a sin. Daughters come secretly; they make an excuse of [going to] the *hospital* and go to the *center*. That is speaking lies for the benefit [of ourselves]. (Mu.10.01.75, end of pg.1)

### HOUSEHOLD LIFE

- You have to make *purusharth* while living in the household life. You have to leave that as well. You have to do *service*. (Mu.15.10.78, end of pg.3)
- Here, there isn't the tradition that you leave your parents' house, the in-laws' house and come and sit here. This isn't possible. In fact, here you have to live like a lotus flower while living in the household life. Whether she is a *kumari* (maiden) or anyone else, they are said to live at home and come to drink the nectar of knowledge daily. (Mu.05.02.73, middle of pg.1)
- You have to maintain<sup>59</sup> [the relationship] with the old relatives as well tactfully. You have to live like a lotus flower while living in the household life. (Mu.30.04.73, end of pg.4)
- Those living at home progress better than those who live here. You are never stopped: don't go home. (Mu.07.02.68, end of pg.2)
- Maintain both sides. You have to live in the household life as well. You have to maintain both sides till the end. (Mu.03.02.78, middle of pg.1)
- The Father says, live in the household life, but you shouldn't become so weak that the wife, children etc. don't obey the orders at all. (Mu.14.11.73, end of the middle part of pg.2)
- You may live in the household life, go to marriages and so on anywhere as well. When you get time, remember the Father. While performing any action to sustain the body, you have to remember the One with whom you are engaged and His home. (Mu.27.07.77, end of pg.3)
- You have to keep the vow of remaining pure while living in the household life. There will definitely be disorder at home. No matter what happens, definitely keep the vow of purity, otherwise your position will be ruined. (Mu.16.10.73, middle of pg.2)
- You have to make *purusharth* while living in the household life. You shouldn't leave that either. You have to do the *service* of becoming pure, then make your friends and relatives etc. also worthy. (Mu.15.10.73, beginning of pg.4)
- 'While living in the household life' doesn't mean that if someone doesn't have a household, he will compulsorily have to enter [a household]. No. (Mu.28.11.73, end of pg.2)
- Those who live in the household life [and] do *service* can attain a position higher than those living here. (Mu.02.01.72, end of pg.1)
- Remain pure while living in the household life and set an example, then you will attain the highest position. (Mu.28.04.72, end of the middle part of pg.1)
- Baba certainly won't sit everyone here. You have to live in the household life at your home, though you may come here to be refreshed. (Mu.15.05.72, beginning of pg.3)
- It isn't that both (husband and wife) have to live separately. No. You have to check yourself while living together, whether you catch fire or not. You shouldn't become naked. (Mu.08.10.72, end of pg.1)
- Many say: we will just sit here. [Baba says:] then where will your karmic bondages, your children go? They say, you take care of them, too. [Baba says:] we will take care of how many children like this? But wait, first become *serviceable*, then arrangements will be made for your children as well. Whatever happened in the beginning, it will happen exactly the same way in the end. Then [Baba] will also open a *hostel* for children. This *programme* is in the mind. (Mu.18.10.72, beginning of the middle part of pg.3)
- Not everyone must sit here. Those who are troubled by the sinful run away and come here. Earlier also they ran away when they (the sinful ones) troubled them. If someone belonged to a rich family, Baba used to tell her as well that she will have to clean utensils, she will have to sweep [the floor]. (Mu.17.11.71, end of pg.3)

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<sup>59</sup> *Tod nibhaana*: lit. maintain and not break

- The Father certainly comes to explain the secret of the beginning, middle and end of the world to the children. As regards the other problems of the household life, everyone has to solve them himself. (Mu.02.09.69, end of pg.2)
- There is certainly a difference because of living in the household life, isn't there? They can't explain as much as you can, but not everyone can leave [the household]. (Mu.02.12.70, beginning of pg.3)
- You may live in your household life. It is sung: I have come under Your shelter<sup>60</sup>. This also happens, when someone is sad, they go and take the shelter of the one who is more powerful. Here, it is in practice. When they see a lot of sorrow, when they can't tolerate, when there is no alternative, they run away and take the shelter of the Father for true liberation. This itself is the *right* [place to] take shelter (*sharanaagati*). (Mu.05.08.76, beginning of pg.3)
- Those living in the household life can make better *purusharth* than those who live here. They can show very good courage. They themselves are called *mahaaviir*<sup>61</sup>, who live like a lotus flower while living in the household life and prove themselves. (Mu.05.04.71, beginning of pg.2)
- They also sing: 'I will sacrifice [myself] on you', so certainly, they will sacrifice themselves *in advance*, won't they? [...] The sacrifice should also be complete. That secret has also been explained. It is not that you have to bring everything to Baba and sit [here]. You also have to sustain your body. You have to take care of the children, but you have to follow the shrimat. (Mu.07.03.78, end of pg.1)

### GANDHARVA VIVAHAH<sup>62</sup>

- When some children fall in love with each other, they make plans with each other, *accha*, we will do *gandharva vivaah*. [The male says:] I save you, I liberate you from bondages. [Baba says,] *muttha*<sup>63</sup>, how can you save [her]? First, have you saved yourself from Maya? Have you taken advice from Baba? You haven't taken shrimat and talk about engagement with each other, O corpse! Maya will drag you away. When you fall in love [with someone] in the subtle form, it is then that you speak such words. Baba understands, they are going to the nether world. It is the parents who do the engagement [of the children] or *mutthi*, do you have an engagement with each other secretly? (Mu.09.10.72, beginning of the middle part of pg.3)
- The sinful souls just do the business of [committing] sins. If they do *gandharva vivaah*, their intellect will remain hanging. Why should they even do this? In the end, you shouldn't remember anything else except the Father, it is then that you can get the *scholarship*. You become the masters of the world. (Mu.02.07.70, middle of pg.4)
- After doing *gandharva vivaah*, Maya makes you completely mad (*tawaai*). Maya is certainly very strong, isn't she? Baba is strong in making [you] pure. That is why He is called Almighty, the Purifier of the sinful. (Mu.19.12.73, end of pg.1)
- If anyone says, 'I marry [so and so]', then he became the one who walks on the demonic path. The Father takes you to heaven (*bahisht*). Then if you remember hell (*dojakh*), if you go and fall in the *gutter*, you will be called *dirty brutes*. In fact, you have to become the ones belonging to the divine family. You should never even desire to go into the *gutter*. (Mu.27.01.75, middle of pg.1)
- If you marry [someone] after promising the Father, you will be completely ruined. You won't even be able to see the face of heaven. (Mu.24.05.71, end of pg.4)
- Many children with dirty thoughts think: I like this particular one very much. I should do *gandharva vivaah* with him. But someone is made to do this *gandharva vivaah* when the friends, relatives etc. trouble a lot; so, [it is done] to save them. It isn't that everyone will say, we will do *gandharva vivaah*. They can never live [without indulging in vices]. They will go and fall in the *gutter* on the first day itself. [...] It is not an easy task<sup>64</sup> to do *gandharva vivaah*. When they fall in love with each other, they say, we should do *gandharva vivaah*. The mothers should be very careful regarding this. They should think that these children are of no use. They should separate them from those with whom they have fallen in love. Otherwise, they will bring defamation. You have to be very alert in this gathering. In the future, the

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<sup>60</sup> *Sharan padi mai tere*

<sup>61</sup> The bravest ones

<sup>62</sup> Marriage by mutual agreement, without any marriage ceremony

<sup>63</sup> A Sindhi word used to scold

<sup>64</sup> *Maasi ka ghar*: lit. means [going to] the aunt's house

gathering will be organized very systematically. Those with such thoughts won't be allowed to come. (Mu.20.04.75, beginning of pg.3)

- There is no need to get the *kumari* (maiden) married. It causes trouble all the more. Maidens (*kanyaa*) are put in bondage, so efforts have to be made to save them from the butchers. Nobody knows how people slaughter (*kos*) each other. (Mu.03.02.78, end of pg.2)
- They ask about the marriage of their daughter. [Baba says,] if she can't follow knowledge, you may get her married. You should have the daughter married but if the son doesn't become pure, if he doesn't obey your orders, how will swans and herons live together? Tell [him]: 'if you become pure, you can stay', otherwise, throw him out [of the house]. You have to become obedient. The Father will always give correct directions. Even if He gives *wrong* [direction], the Father is *responsible*. (Mu.12.07.73, end of the middle part of pg.2)
- [The children] say, Baba, I am in bondage. Should I get married? I want a companion. [Baba says,] 'you want to get married, go and get married. Go and die. What will Baba do? If you want to obtain the inheritance, you have to remain pure. Nobody can do anything for purity. If anyone beats you, *report* [to the police]'. If they ask for marriage, this is also an excuse. They can't follow [the knowledge]. They do *gandharvi vivaah* and then they keep becoming uncertain<sup>65</sup> within. It is better to remain a *bachelor*. (Mu.30.11.73, end of pg.3)
- If you want to get married, you won't get the inheritance. (Mu.27.11.77, end of pg.2)
- If you want to get your daughter married, become a detached observer and play your *part*, otherwise, there will be a fight, there will be beating and killing. If the daughters don't want to become vice less, get them married [and] ruined under helpless circumstances. If she doesn't want to remain pure, she may go to hell. You should send her off, otherwise, she will become a prostitute. (Mu.19.08.73, middle of pg.3)
- There was the *swayamvar*<sup>66</sup> of a couple recently. Baba saw this first time, they (the husband and wife) don't even embrace each other. When anyone [of them] slept beside [the other], they used to tell them to sleep separately. They have shown so much courage from the very beginning. It is a wonder, isn't it? If they continue to live like this, they will attain such a high post. (Mu.17.06.70, end of the middle part of pg.2)
- Mostly, it is the mothers who write: Baba, they (the husband) trouble us a lot; how can we be liberated from this bondage? There will be one or two men who say [this]. They have the desire [to get married] within and externally, they come and ask: Baba, [the parents] trouble me a lot to get married. What should I do? [Baba says:] *arey*, you aren't an animal so that someone will force you. You have a desire within; it is then that you ask: 'what should I do?' Then Baba will also say, *accha*, you may get married. You won't be able to live [without that]. There is certainly no question of asking this. A living soul is its own friend and its own enemy. It can do whatever it wants. Asking [something] means you have a desire [for it]. (Mu.29.03.75, beginning of pg.3)
- Marriage for lust is ruination. [...] There were marriages for lust for half the cycle in the path of *bhakti*. Now we are in the Confluence [Age]. Now to get married for lust is ruination. Engagement with the Supreme Father Supreme Soul Shiva makes us prosperous. (Mu.09.03.78, end of pg.3)
- To get married at this time is complete ruination. Here, by being engaged with the Husband Shiva, you will become completely prosperous in heaven. (Mu.23.03.78, end of pg.3)

### QUALITIES AND BAD TRAITS

- I myself become sweet and then make others sweet as well. If he himself is bitter, how will he make others sweet? (Mu.15.10.76, middle of pg.1)
- You shouldn't sing songs. Actually, you shouldn't listen to [songs] either. (Mu.15.04.71, beginning of pg.1)
- There is greed, but you shouldn't steal etc. through the *karmendriyaan*<sup>67</sup>. You shouldn't pick up [anything] secretly. If you pick up anything from the *yagya* without permission, that is also called stealing. There are

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<sup>65</sup> *Ghutka khaana*

<sup>66</sup> Love marriage; a ceremony in which the bride chooses her bridegroom by garlanding him among the gathering of suitable bridegrooms.

<sup>67</sup> Parts of the body used to perform actions



many who eat secretly, they steal; this has been going on right from the beginning. (Mu.10.02.68, end of pg.1)

- If someone can't give up smoking cigarettes, if someone can't give up drinking alcohol, playing the game of dice, if he can't give up vices, [he should] think that he isn't worthy of attaining a high position. After belonging to the Master (*dhani*), you shouldn't perform such dirty task. (Mu.10.02.68, end of the middle part of pg.1)
- You shouldn't laugh loudly. Lakshmi-Narayan are called [the ones with] a cheerful face. To have a cheerful face and to laugh are different things. [...] To giggle is also a vice. (Mu.08.09.73, end of pg.3)
- Those who themselves cry, how will they do the *service* of others and make them laugh. Here, you have to learn to laugh, meaning to smile. You shouldn't laugh loudly either. (Mu.10.01.72, end of pg.3)
- To fight and quarrel with each other is the task of the orphans. (Mu.29.04.72, middle of pg.2)
- To criticize anyone, to think about others (*parcintan*) the whole day isn't called divine qualities. Deities don't do such deeds. (Mu.01.01.71, middle of pg.2)

### HOLY MEN ARE CORRUPT

- They teach the mothers too, then whatever they get [from people], they share it among themselves. They *copy* [Baba] a lot and they will *copy* a lot. See, many become Brahmakumaris. There is no benefit at all. [...] It is the task of the Father alone to give diamonds in return of cowries<sup>68</sup>. The others cheat [you]. They take money and consume it; they become *tamopradhaan* all the more. (Mu.27.02.74, middle of pg.2)
- Unless the Father comes how will Raja Yoga come? There is certainly a lot of *corruption, adulteration* in the world; there is neither Raja Yoga nor Hatha Yoga<sup>69</sup>. Then they learn some *riddhi-siddhi* (miracles) of different kinds. (Mu.03.02.74, end of pg.1)
- Those people depict Kansa<sup>70</sup>, Jarasindhi<sup>71</sup>, Hiranyakashyap<sup>72</sup> etc. in the Golden Age and then they have depicted Krishna in the Copper Age. [...] They give different names to all the demons. All these names [like] Kumbhakarna etc. are names of demons. Now it is the demonic community, meaning the ones who follow demonic directions. (Mu.05.05.73, beginning of the middle part of pg.2)
- Earlier, when they (the sanyasis) went to beg, they didn't use to see the face of the woman. They used to close their eyes and take [the alms with them]; then they opened their eyes. They were like this in the very beginning. (Mu.15.05.73, end of pg.1)
- One day you children will reveal the pretensions (*pol padari*) of all these people. There are very big gurus, holy men, pundits etc. Ultimately, all these will become inactive. (Mu.22.10.78, beginning of pg.3)
- The fathers even make their daughters dirty. Everyone gives their news to Baba, don't they? - We committed this bad deed. There are many such examples. Some are made dirty by the guru, some by the brother, some by the maternal uncle. This [world] is certainly called a brothel. (Mu.08.02.75, beginning of pg.2)
- Very big, well-known sages, saints etc., who have themselves worshipped are called Hiranyakashyap. It is they whom [the Father] has destroyed by taking the form of *Narsimha*<sup>73</sup>. (Mu.25.10.78, middle of pg.1)
- Even among you, you have different levels (*number vaar*). Though there are very big *mahaarathis*, who look after the museums, but they don't understand anything. (Mu.24.09.70, end of the middle part of pg.2)
- The gurus have ruined [everything]. When one guru (Brahma) dies, whoever sits on the throne is made into the guru. Here, there is only one *Satguru* (True Guru). (Mu.19.09.73, end of pg.3)
- The lowest of the low, corrupt ones are the Iron Age gurus who say God to be omnipresent, make people turn away their face from God who makes Bharat into heaven and teach people to say bad words to God. (Mu.31.10.73, middle of pg.1)
- When one guru dies, they make his disciple their guru. When the guru [himself] died, when he didn't take [you] across, what will happen if his disciple is made the guru? This Father certainly guarantees: I take everyone [along with Me] every cycle. (Mu.11.06.72, beginning of the middle part of pg.3)

<sup>68</sup> Shell; something of no value

<sup>69</sup> Rigid physical exercises

<sup>70</sup> Name of a demon in the epic Mahabharata; maternal uncle of Krishna

<sup>71</sup> Villainous character in the epic Mahabharata

<sup>72</sup> A demon king who considered himself God and made everyone worship him; father of Prahlad

<sup>73</sup> Incarnation of Vishnu as half man and half lion

## GUJARAT

- Gujarat is the closest, isn't it? Along with being closer, the people of Gujarat are helpful as well. With respect to cooperation, Gujarat is ahead of Rajasthan. [...] Do you know how Gujarat was born? First Gujarat was given help. The seed has been sown with the water of cooperation so, the fruit that grows from it will also be of cooperation, won't it? Gujarat has received the water of cooperation of the thoughts of Bapdada directly. [...] Bapdada has opened a *center* in Gujarat. Gujarat has not opened it. [...] You won't have to do hard work in any task. It is the land of the fruits of cooperation. (A.V.12.12.83, end of pg.44, beginning of pg.45)
- Many serviceable [children] (*sevadhaari*) have come up from Gujarat, but the rivers of Gujarat are just flowing in Gujarat. Don't [just] become beneficial to Gujarat, become world benefactors. Always be *ever ready*. [...] Whether you even live anywhere for 20 years, you yourself, always be *ever ready*. Don't think: how will it happen? This is called [being] a person who does a great sacrifice (*mahaatyagi*). (A.V.26.04.82, beginning of pg.393)
- Those of Gujarat are true *sevadhaari*. Call them true *sevadhaari* or spiritual *sevadhaari*. [...] What is the specialty of the spiritual *sevadhaari* of Gujarat? ([They are] *ever ready*.) You are certainly *ever ready* in the physical service because you reach wherever you are called in different means of service, but are you always *ever ready* in [assimilating] any thought that you wish to assimilate through the mind as well? Do whatever you think, at that very time. This is called [being] *ever ready*. *Ever ready* through the mind and *ever ready* with respect to the transformation of the *sanskaars* as well. *Ever ready* in maintaining the spiritual relationships and contacts as well. So, are you *ever ready* like this or do you take *time*? Do you take *time* to remove the *sanskaars* or harmonize the *sanskaars*? Become *ever ready* in this as well because the *raas*<sup>74</sup> of Gujarat is famous. You do perform that *raas* very well, but to harmonize, to match the *sanskaars* with the Father, this is the *raas* of harmonizing *sanskaars* with the *sanskaars* of the Father. [...] To harmonize the *sanskaars* itself is the biggest *raas*. [...] Ganesha is also worshipped along with Lakshmi. Ganesha is a child, isn't he? So, you don't just worship Lakshmi, you all are Ganesha, meaning intelligent. [To be] *knowledge full* of all the three aspect of time is called being Ganesha, meaning intelligent, sensible. [...] So, you are *knowledge full* as well as the destroyer of obstacles (*vighna vinaashak*); that is why you are worshipped. [...] So, in any circumstance, never become a form of obstacle [but] become destroyers of obstacles. [...] If Gujarat becomes the destroyer of obstacles, there won't be any talk about obstacles at all, will there? [...] Just like Gujarat is *number one* in service, when you become *number one* in destroying the obstacles, you will be given a *prize*. You will be given a very good *prize*. The gift that the Father receives, - [He receives one,] doesn't He? - He will give it to you, [the people of] Gujarat. (A.V.27.10.81, end of pg.82, beginning of pg.83, beginning of pg.84)
- Gujarat hasn't received centres in dowry so far; Bombay has received [some]. When Gujarat is *number one* in everything, why not in this? As such, Gujarat can do anything that it wants to do. (A.V.29.10.81, beginning of pg.97)
- Gujarat means the place where the night has passed away (*raat gujar gayi*), where there is always day, where there is always light and only light, the darkness has dispelled. (A.V.15.04.81, middle of pg.158)
- The fortune of becoming loveful and helpful is good. If the entire family has one opinion, this is also the sign of fortune. All the companions of the family are devoted in going ahead of each other in the *race* of *purusharth*. You automatically receive help [by showing] courage. (To Viircand:) This is a family that has conquered attachment. How many families that have conquered attachment like this have you prepared? You have taken an elevated aim. Now prepare a bouquet of such families. If ten to eleven such families become ready, the *number* of Ahmedabad will go ahead. Gujarat has certainly received the boon of making families follow [the path of knowledge] according to the *drama*, but prepare such a bouquet of such families that have conquered attachment and [in which] everyone is in the *line* of making elevated *purusharth* with uniform devotion. (A.V.09.02.75, end of pg.61)
- Gujarat is big, isn't it? It is certainly big with respect to the population. Now become big in practice as well and prove yourself. The land of Gujarat is good. A *powerful* seed is sown in the place where the land is good. A *powerful* seed is an heir *quality* seed. [...] The *quantity* is certainly very good; there should be *quality* as well, but bring more. Each one with *quality* has to give the proof of an heir *group*. [Such ones] can easily emerge in Gujarat. Now there is more expansion, that is why the heirs are hidden. Now reveal

<sup>74</sup> The round-dance of Krishna with the herd girls of Braj

them. Did you understand? What is Gujarat supposed to do? Others may bring in contact, you, bring them in relationship, then you will become *number one*. The *plan* for this year has certainly been narrated. Now you have become *busy* expanding. [...] Now bring up the seeds, meaning the heir *quality* [souls] again. Whatever happened in the beginning, do it in the end [as well]. (A.V.21.01.80, middle of pg.230, beginning of pg.231)

- What is the specialty of Gujarat? The specialty of Gujarat is that whether [someone is] young or old, they definitely dance in joy. [...] They are engrossed in the devotion of *raas*; they even remain engrossed the entire night. [...] You are *number one* practiced in being engrossed in this imperishable devotion, aren't you? The expansion is also good. This time both the zones, the close companions of the main place (*Madhuban*) have come. On one side there is Gujarat and on the other side there is Rajasthan. Both are close, aren't they? The connection of the entire task is with Rajasthan and Gujarat. (A.V.24.04.84, end of the middle part of pg.268)
- The Gujaratis have taken a good *number* (rank) in belonging to the Father [and] engaging themselves in service through the body, mind and wealth. They become helpful easily. This is also a fortune. The number of Gujaratis is good. The *lottery* of belonging to the Father isn't less [important]. There is certainly some or other gem that has separated from the Father in every place. Wherever you step, someone definitely comes up [to get knowledge]. If you become carefree, fearless and go ahead in the devotion of service, you receive multimillion times help as well. *Official* invitations has certainly started from here itself, still you accumulated [the account of] service, didn't you? That account of deposit will certainly pull you on time. So, everyone is *number one* intense *purusharthi* who receives praise (*aafriin*), aren't you? You certainly have to become *number one* in everything [i.e.] *number one* in maintaining relationships, *number one* in showing the proof of service. It is then that you will receive praise, won't you? (A.V.27.02.86, end of pg.238, beginning of pg.239)
- Gujarat has received the boon of being easy yogis. Because of being *saatvik*<sup>75</sup>, the land of Gujarat is a readymade land. When a seed is sown in a readymade land, the fruits are obtained easily. [...] The flag of victory should always be in your hands. Now bring such special souls in contact through whom the voice of service spreads up to distant places. Serve those who are special people with respect to the world, not the people who are special with respect to knowledge. Through this, the journalists, the *radio*, TV broadcasters spread the voice automatically. Bring out some special soul like this; through their voice many souls are benefitted. [...] Now such *speed* is required. The royal officers will continue to take their fortune, but do continue to give the message to everyone so that there is no complaint left. (A.V.06.01.79, middle of pg.183)

### CHART, POTAMAIL<sup>76</sup>

- If you maintain a *chart*, you will have fear for Baba [thinking:] you have to send *chart* to Baba. (Mu.03.01.73, beginning of pg.4)
- You will also have to narrate the *potamail* to the Father, won't you? To what extent and what business you do, what you get and how much is saved. [...] Now you will have to tell the Father what you have. It isn't that whatever belongs to You is mine [but] don't touch me. There are many clever ones like this as well. (Mu.12.07.73, beginning of pg.2)
- If someone belongs to Baba and then commits any sinful deed, he will accumulate hundred times punishment for it. If you commit a sin and tell the Father immediately, then firstly you will be saved from hundred times punishment and [secondly,] the sins won't increase. (Mu.18.01.72, middle of pg.4)
- Baba says, write a true *chart*. Many children don't write the truth because of body consciousness. You will get a punishment for this as well, won't you? By not narrating the truth, you get a punishment as well. (Mu.27.04.72, end of the middle part of pg.2)
- Baba has explained: if you don't narrate the sins committed in this birth as well, they will continue to increase within. By narrating [it to the Father] they won't increase. (Mu.17.06.72, middle of pg.2)
- The Father says, even if you see anyone committing a sin, report it so that they can be cautioned, otherwise, the sins will continue to increase. Then the one who doesn't report also becomes guilty. If someone steals, he himself won't report it, so the witness should report [Baba]. (Mu.07.05.72, end of pg.4)

<sup>75</sup> Endowed with the qualities of sattva; true, honest, genuine

<sup>76</sup> A letter to Baba containing the secrets and weaknesses of one's body, mind and wealth

- If anyone speaks nonsense and you don't *report* it, then you will accumulate the sin of not reforming him. (Mu.15.07.72, end of pg.4)
- If you commit any sin, tell it immediately to the corporeal one. It shouldn't be [that you think:] God knows it anyway. You will have to narrate it to the corporeal one. The soul knows the sins that it has committed in this birth. It remembers everything, what tasks it has performed. Tell the corporeal one [about] what sins you have committed. The main thing is about vices. (Mu.16.08.72, end of pg.2)
- The poison of becoming entangled in the body exhausts the entire income. A black stain is made on the *register* of the past income, which is very difficult to remove. Just like the fire of yoga burns the previous sins into ashes, this fire of enjoying the vicious pleasures burns the previous noble deeds into ashes. Don't consider this to be an ordinary thing. This is about falling from the fifth floor. [...] They also describe it in such an ordinary way [saying:] I did this [mistake] 4 or 5 times; I won't do it in the future. Even while describing it, there is no form of regret; as if they are narrating an ordinary news. They have the belief within that this happens anyway, the destination is very high. How will this happen now? [...] Repent from your heart for the past mistakes, make them clear to the Father and remove your burden right now. Give yourself a strict punishment, so that you become free from the future punishments as well. (A.V.24.10.75, middle of pg.249, middle of pg.250)
- In the [path of] *bhakti* you used to say, hand over everything to Ram. Now when the time [of handing over] has come, why do you hand it over to yourself? [...] Become large-hearted in giving. If you keep old rubbish, you will become sick. The indication of [having] an intellect full of faith is [to] always [be] carefree. (A.V.05.05.77, middle of pg.132)
- Baba has said, don't hide from this (the corporeal) one. Narrate everything to this one, then it will be forgiven. He is certainly My child, narrate the truth to him. I do know [everything, but] how will this one come to know? That is why, narrate everything to this one. (Mu.19.11.72, middle of pg.3)
- Those who will become high will keep a constant *potamail*; otherwise, they will just *show-off*. Then they will stop writing after 15 to 20 days. (Mu.15.05.69, end of pg.2)
- Extract the *potamail* of the entire day at night. What did I do? Did I eat food like deities or like donkeys? Did I behave properly or like illiterate people? If you don't take care of your *potamail* everyday, you will never progress. [...] Write the truth: today, the connection of my intellect went in the name and form of this particular person. Today I committed these sinful deeds. There are few among crores who write the truth in this way. (Mu.17.04.75, middle of pg.1)

### PICTURES AND EXHIBITIONS

- This exhibition will go to every village. The Father is the Friend of the poor. He has to uplift them with force. As regards the rich, few among crores emerge. There are numerous subjects. (Mu.11.04.72, end of pg.1)
- These pictures show the *accurate* path. The fairs and so on are nothing in front of them. (Mu.11.04.72, end of the middle part of pg.1)
- At least four main pictures are important in the exhibition. The rest is a little *rezkaari*, *rezgaari*<sup>77</sup>. That's all. You shouldn't give much *time* for that. You have to stand more [to explain] the good pictures. (Mu.10.04.72, middle of pg.3)
- You will have to carry this exhibition everywhere. Some artisan should come up, who draws such nice pictures on cloth, which can be folded immediately and taken anywhere. (Mu.02.01.74, end of pg.2)
- Now this exhibition will also travel around the country and abroad so that the entire *Suryavanshi* and *Candravanshi* capital is established. (Mu.04.03.77, beginning of pg.3)
- Baba is making arrangements to have the main pictures prepared. A big book will also be prepared. A *magazine* with the main pictures will also be published. It will be somewhat big. (Mu.26.10.71, middle of pg.3)
- The main, very good pictures should be prepared with a *translight*. People will become happy on seeing such big pictures. The entire exhibition itself will become like this. (Mu.05.11.76, end of pg.3)

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<sup>77</sup> Lit. means insignificant coins, unimportant points

- Those scriptures are already printed. Anyone can go and read [them]. The Father gives this knowledge. Then there is no question of reading the scriptures at all. You have to listen from the Father and assimilate [it]. (Mu.03.12.76, middle of pg.3)
- The Father feels mercy [and thinks] that the children should recognize their Father. They do come to know, don't they? The population of Brahmakumar-kumaris will continue to increase. One day all these people will also come. They will keep visiting. Everyone will come to your exhibition. Day by day the fame spreads. (Mu.04.12.76, end of pg.2)
- For example, see, Baba didn't give the advice of [arranging] exhibitions. This is the *invention* of child Ramesh. So, Baba quotes his name so much. Now the exhibition is also being improved then Baba will also *pass* (approve) it. (Mu.13.06.72, end of pg.2)
- It will be easy to explain if there is also [the picture of] Radhe-Krishna along with the picture of Lakshmi-Narayan. This is the *correct* picture. The inscriptions in it are also very good. (Mu.02.01.73, end of pg.3)
- They have hidden the remembrance of the Father who creates heaven. They have kept the remembrance of those who have created hell. Day by day there is [more and more] corruption. (Mu.04.05.78, end of pg.3)
- Baba says, stop seeing the pictures. This is the path of *bhakti*. [...] You shouldn't remember any picture. You shouldn't even remember this picture of Shiva because Shiva certainly isn't like this, is He? (Mu.02.03.78, middle of pg.2)
- It isn't that the scriptures have started from the Copper Age itself. No. Initially, pictures are prepared, then their life stories are made. First they make things and then they will make their scriptures. They have sat and made scriptures after approximately 500 years. (Mu.10.08.78, beginning of pg.3)
- You made the *slides* for the *projector* and became happy. You did whatever came [to your mind] on your own opinion. (Mu.18.11.72, end of pg.2)
- There are pictures of those who existed as well. (Mu.13.05.71, middle of pg.4)
- Non-living pictures of those who existed have been prepared. If anyone dies, [people] prepare their picture immediately. They don't know their *position*, their *biography* at all. If they don't write about their *occupation*, those pictures won't be of any use. (Mu.01.02.75, beginning of the middle part of pg.1)
- The Trimurti is also definitely required. Some feel afraid on seeing Baba's picture. They fear on seeing the 84 births of Krishna. They even tear [the pictures]. *Arey*, the Father Himself has prepared these pictures. You remove the inscriptions from the pictures, you appear to be a *damn fool*. (Mu.30.04.71, end of pg.2)
- The *aim* and objective is in front of you, isn't it? You are seeing the picture of Lakshmi-Narayan, aren't you? It is not that [you say:] we will accept only when we have visions. In fact, this is about understanding through the intellect. (Mu.24.10.78, end of pg.1)
- It is possible that these pictures will be published in the newspapers etc. too [and] it sits in someone's intellect. Many *artificial* [people] will also emerge. They will *copy* the pictures and keep [with themselves] to earn money, but they certainly can't explain the *knowledge*. (Mu.02.01.74, beginning of pg.3)
- There are numerous books. There are *novels* among them too. People have their own opinions. Whatever comes in whoever's intellect, he will write that. It is the same case with these scriptures. They prepare their own scriptures. (Mu.26.08.72, end of pg.1)
- There are studies in the path of knowledge. There is no need of pictures in the studies. Gradually, these will also vanish. These pictures have been kept to explain to the babies. (Mu.23.06.70, beginning of pg.1)
- There is a lot of hard work involved in remembering Shivbaba. His accurate form is a point, but they have made His picture *wrong*. So, you will have to explain this. Baba explains the deep topics, the deep secrets right now. (Mu.06.08.78, end of pg.4)

### RESPONSIBILITY

- Because of the negligence of officers, the granaries of foodgrains are spoilt. Then they burn them. Here, people die of hunger. (Mu.24.04.72, end of pg.1)
- When you can't control your very wife, how will you control the vices? Your duty is to keep your wife in your hands. (Mu.24.04.72, beginning of pg.2)
- Whatever weakness the graft has that weakness will be present in the entire tree. Does each one of you realize your responsibility to that extent? You don't think that you are younger or you have come later, the responsibility is on the elders, do you? [...] And in the case of the responsibility, everyone including the young and the elder is a ruler. You all are companions. So, follow by considering yourself to be a ruler

with that much responsibility. Those who wear the crown of responsibility of both self-transformation and world transformation will be entitled to the crown of kingship of the world. (A.V.12.10.81, middle of pg.36, beginning of pg.37)

- Bapdada is seeing the *chart* of everyone understanding [his] responsibility. How far does everyone consider himself to be responsible? Has he wore the crown of the responsibility of world transformation or not? [...] Do you always wear it or do you wear it sometimes? You don't become careless, do you? You don't think: the responsibility is on the elders, we are younger, do you? [...] Everyone raises his hand [when asked] to become Lakshmi-Narayan; so, when you have to wear that crown of the kingdom, that crown is based on the crown of the responsibility of the service. (A.V.02.01.82, middle of pg.207)

{See point no.1 under the topic 'Rulers are not subordinate'}

### JAANI-JAANANHAAR (THE ONE WHO KNOWS EVERYTHING)

- How will the Father speak without a body? How will He hear? A soul hears and speaks when it has a body. Baba says, 'how can I hear, see and know if I don't have [sense] *organs* at all?' People think: Baba does know that we indulge in vices. If he doesn't know, they won't accept Him as God at all. There are many like this as well. (Mu.30.06.75, middle of pg.3)
- You should never think that Baba certainly knows everything. There are many who indulge in vices, continue to commit sins and then come here or at the *centers*. They think: 'Baba does know', but Baba says, I don't know. I don't do this business at all. The word '*jaani-jaananhaar*' is also *wrong*. (Mu.30.06.75, beginning of pg.1)
- Never think that Baba certainly knows everything. Where is the need for Baba to know? Whatever [someone] does, he will reap [accordingly]. Baba becomes a detached observer and keeps seeing. (Mu.30.06.75, beginning of pg.2)
- *Jaani-jaananhaar* doesn't mean that He knows what is within us. The Father says, I am not a *thought-reader*. (Mu.11.06.75, end of pg.1)
- The *Bharatwaasis* (residents of Bharat) also make this mistake a lot that they say, 'He is *antaryaami*<sup>78</sup>. He knows the inner secrets of everyone'. The Father says, I don't know what is inside anyone. My very task is to purify the sinful. (Mu.01.01.73, end of the middle part of pg.1)
- Many children write to Baba: Baba, You are *Jaani-jaananhaar*. You would be knowing everything. Baba considers those who write like this as fools. I have come to give *knowledge*. I haven't come to *read* the thoughts inside each and everyone. (Mu.30.11.73, beginning of pg.3)

### KARMAATIIT STAGE

- It is not that Mamma and Baba have become perfect. The perfect stage will be achieved in the end. At this time, nobody can call himself perfect. (Mu.14.11.78, end of pg.3)
- Now nobody has become a *complete* flower. [When you do] you attain the *karmaatiit* stage<sup>79</sup>. You have to become soul conscious in the very end. (Mu.08.10.78, beginning of pg.1)
- Unless you attain the *karmaatiit* stage, you continue to commit some or other mistake with thoughts, words or actions. The *karmaatiit* stage will be attained in the end. (Mu.06.11.77, middle of pg.2)
- Nobody has become [complete with] 16 celestial degrees. The *purushaarth* (spiritual effort) certainly continues until there is destruction. Nobody has the power to say that he has become complete with 16 celestial degrees. They can't become [that] at all. This stage will be attained in the end. (Mu.27.09.77, end of pg.3)
- When you have attained the *karmaatiit* stage sooner or later (*nambarvaar*), the war will also begin. (Mu.22.06.75, end of pg.3)
- This one hasn't become complete either. As long as this one hasn't attained the *karmaatiit* stage, He will continue to teach. You will also continue to study and teach. (Mu.26.06.75, end of the middle part of pg.3)
- When Baba has attained *karmaatiit* stage, you children will also attain it. [...] This *karmaatiit* stage will be attained in the end. (Mu.03.05.73, end of the night class)

<sup>78</sup> The One who knows the inner thoughts and feelings

<sup>79</sup> Stage beyond karma

- It is *karmaatiit* stage when even the body doesn't experience any sorrow. The old body certainly experiences sorrow till the end. (Mu.24.07.73, end of pg.1)
- This study will be completed and then you will attain the *karmaatiit* stage sooner or later according to your *purusharth*. (Mu.08.10.73, beginning of pg.2)
- And there are few souls above. They keep coming. When the souls have [finally] stopped coming from there, you will attain the *karmaatiit* stage. (Mu.11.07.71, end of pg.3)
- Wealthy people can never *surrender* [themselves] and attain the *karmaatiit* stage. (Mu.05.09.70, end of pg.3)
- You will attain the *karmaatiit* stage when the Father tells you [to do something] and you do [it] immediately. You should have so much *love* for such Father. If you do [whatever Baba says] immediately and set an example, Baba will also understand that you have *love* [for the Father]. (Mu.15.05.69, end of pg.1)
- As long as there are karmic accounts (*karmabhog*), it is the sign that you haven't attained *karmaatiit* stage. (Mu.24.02.69, end of pg.3)
- What is the indication of the stage of becoming *karmaatiit*? [To be] always an embodiment of success (*safaltaamuurt*). The time should be fruitful as well as the thoughts should be fruitful and the contacts and relationships should be fruitful too. This is called [being] an embodiment of success. (A.V.29.01.75, end of pg.30, beginning of pg.31)
- On one side the [materials for] war will become ready and on the other side you will attain the *karmaatiit* stage. There is a complete *connection* [between both]. Then the studies are completed. (Mu.07.01.76, end of pg.1)
- Don't think that some children have attained the *karmaatiit* stage either. No. A *race* is going on. When the *race* is over, you will finally *return*. Then the destruction will also begin. As long as this *rehearsal* continues, until the *karmaatiit* stage is attained, we can't speak ill of anyone. (Mu.25.07.76, middle of pg.1)
- When the children attain the *karmaatiit* stage, the knowledge will end, the war will begin. I too will go after completing My task of purifying [everyone]. Only My part is [the part] to establish the Deity Religion. (Mu.29.01.78, beginning of pg.2)

### EATING AND DRINKING, WAY OF LIVING

- The things that aren't offered to the deities shouldn't be eaten. For example, tea isn't offered [to the deities] in the temples. There are even more *tamoguni* (degraded) things that shouldn't be eaten. (Mu.06.12.71, beginning of pg.2)
- Firstly, don't eat contaminated, dirty things available in the market. While eating dirt constantly you have become low caste slum dwellers (*dead camaar*). (Mu.22.05.70, beginning of pg.2)
- You certainly come here to become a deity from a human being. Deities never have impure eating and drinking habits or smoke *biiriis*<sup>80</sup> etc. (Mu.13.01.71, beginning of pg.2)
- You shouldn't eat anything impure. There shouldn't be tobacco with the beetle leaves (*paan*) either. There should be aromatic ingredients [in it]. [...] Even in the temple of Lakshmi-Narayan, they give beetle leaves (*paan*) made with very fragrant ingredients. [...] There is no harm in it. It isn't a bad thing. This is a very ordinary thing. [...] Those who smoke *biiriis* give out odour. [...] Raddish also causes burps with very dirty smell. So, you shouldn't eat such *tamoguni* things which are sour, etc. (Mu.16.11.70, beginning of the middle part of pg.2)
- There are many children who have so much money that they can continue to get interest and can eat pieces of *roti* (*chapatti*) with that very [money] and continue to remember the Father, that's all. But Maya doesn't let them [do that]. (Mu.10.03.69, end of the middle part of pg.2)
- The stomach doesn't eat much. You should be satisfied with whatever you get. (Mu.03.01.73, end of pg.4)
- To show great hospitality, to feed food etc., there shouldn't be this either. In fact, our food is [the food] of knowledge. As for the rest, this feeding etc. isn't right. You shouldn't do *too much*. You shouldn't praise [anyone] a lot either. (Mu.08.01.73, end of the middle part of pg.3)

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<sup>80</sup> A twist of tobacco rolled in a tobacco leaf

- You shouldn't have many desires. You should eat whatever you get from the *yagya*. If there is greed, if the *karmendriyaan*<sup>81</sup> aren't under your control, you won't be able to achieve a high status either. (Mu.11.04.72, end of pg.3)
- Keep the body free of diseases and healthy. You shouldn't show negligence. If you take care of the food and drinks, nothing will happen. The body will also be healthy by living in a uniform stage. This is a valuable body. You make *purusharth* through it and become these deities. (Mu.25.07.76, end of pg.1, beginning of pg.2)
- The children should never feel jealous either [thinking:] why does Baba show hospitality towards big personalities. The Father checks the pulse of each and every child and makes them follow accordingly for their benefit. (Mu.07.11.75, end of pg.3)
- The Father explains to you children: don't do *tamopradhaan*<sup>82</sup>, physical decorations even a little. The world is very bad. Don't become *fashionable* while living in the household life. *Fashion* attracts. At this time, beauty isn't good. If [a woman] is dark (*kaali kunjhi*), it is good. Nobody will pounce on her. People keep going behind beautiful ones. (Mu.05.06.71, end of pg.1, beginning of pg.2)
- All this decoration is nonsense. Now you all are engaged to Shivbaba. When they (the bride and the bridegroom) marry, they wear old clothes on that day. Now you shouldn't decorate this body. If you decorate yourself through knowledge and yoga, you will become *prince* and *princess* in the future. (Mu.30.11.78, end of pg.2)
- Now both the Fathers (incorporeal and corporeal) are decorating you. Earlier, the Father was alone, He was without a body. He can't decorate you from above. (Mu.05.12.70, end of pg.1)
- You shouldn't leave the household [and] there is no bondage of [wearing] white clothes etc. either, but white is good. You have been in *bhatti*; so, this is your *dress*. Nowadays, people like white [colour] a lot. Even when people die, they put a white sheet of cloth [on the dead body]. (Mu.13.09.71, end of pg.2)
- You children should feel very happy within. This is an old dirty world. You shouldn't even have a thought of wearing good clothes, to experience happiness in this world. This is called [being] *iccha maatram avidyaa*<sup>83</sup>. (Mu.27.07.70, end of pg.4)
- Who says, change your clothes etc.? You may wear anything. You have to come in *connection* with many people. You are not prohibited from wearing coloured clothes. You may wear any dress. There is no connection with it. Baba just says, renounce all the relationships of the body along with the body. (Mu.10.12.70, end of pg.2)
- Here, you are in a forest. You shouldn't be fond of anything. I should wear nice clothes which are drycleaned, etc. I should wear a nice saree; [thinking] this is also body consciousness. [You should think:] whatever we get is good. (Mu.08.03.69, end of pg.1)
- The dress etc. should be ordinary. [Wearing] very nice clothes also makes you body conscious. This is why it is better not to wear such things. If [someone] is beautiful, she will draw the attention of everyone. (Mu.09.05.69, middle of pg.4)
- If you wear things of the friends, relatives and so on, you will remember them. Your position will degrade. This is Shivbaba's *bhandaaraa* (storehouse). You are to be sustained from the *yagya* of the Father, the Purifier of the sinful, not from the house of [someone] sinful. If there is anything given by anyone else, you will definitely remember them. (Mu.04.10.76, end of pg.2, beginning of pg.3)
- The Father comes and teaches only the poor. The clothes and so on of the poor are dirty, aren't they? [...] There is no need of showing off, changing *dress* etc. in it. There is no *connection* with the body at all. (Mu.12.10.76, middle of pg.2)

## KARNATAKA

- Karnataka has also expanded a lot. Now the people of Karnataka will have to extract the essence from the expansion. When butter is extracted, it expands initially, later on, the essence [i.e.] butter comes out of it. So, Karnataka also has to extract butter from the expansion now. (A.V.24.04.84, middle of pg.269)
- Second are the long lost and now found people of Karnataka. They show a very good drama of feelings and affection. On one hand there are extremely emotional and extremely affectionate souls and on the

<sup>81</sup> Parts of the body used to perform actions

<sup>82</sup> Dominated by darkness and ignorance

<sup>83</sup> Without a trace of the knowledge of desire



other hand, there are *educated* and well-known people as well from the worldly point of view in Karnataka. So, there are both emotional as well as some who hold positions [there]; this is why the voice can be raised from Karnataka. The land is for raising the voice. [...] The land of Karnataka is the instrument for this special task. [...] Don't leave this specialty under any kind of atmosphere. (A.V.01.05.84, end of pg.283, beginning of pg.284)

- What is the specialty of Mysore? There is sandalwood as well as a special *garden* there. So, the people of Karnataka have to especially become forever spiritual roses (*ruhaani gulaab*), forever fragrant sandalwood and [spread] the fragrance of sandalwood or call it the fragrance of the spiritual rose in the world, they have to make the world a *garden* and spread the fragrance of sandalwood in the world. [...] So, majority of spiritual roses will come up from Karnataka, won't they? You have to bring this direct proof. (A.V.17.04.84, beginning of pg.250)
- The people of Karnataka are long lost and now found, aren't they? So, deep secrets are especially narrated to the long lost and now found ones. The couple in the service of Karnataka is also pleasant. There is a couple of both, *Karanhaar*<sup>84</sup> and *Karaavanhaar*<sup>85</sup>. This one is an embodiment of love and that one is an embodiment of *knowledge*. That one is loving and *lawful* and this one (*karanhaar*) is just loving. [...] Despite converting to different religions, you have become intense *purushaarthis* (those who make spiritual effort) in recognizing and accepting your ancient religion and are following [the knowledge]. Based on the attainment of affection and peace, the *majority* of people become the ones with a doubting intellect to a lesser extent. This is the specialty of the *double* foreigners. [...] The people of Karnataka also belong to the Father easily through feelings and love. [...] Bapdada doesn't consider the language, he considers the feelings. (A.V.01.02.80, beginning of pg.260)
- The people of Karnataka are always an embodiment of affection for the Father. The land of Karnataka is very simple. The land is fruitful because of the feelings; this is why there is a lot of increase [in the number of people from Karnataka]. The land of Karnataka has received the boon of receiving the message easily according to the *drama*. Special souls also can come up from this land easily. [...] You have to bring the specialty of keeping a *balance* between affection and power. Well, the innocent children of the Father who is the Lord of the innocent are good. They are good lovers<sup>86</sup>. Bapdada likes them. Now, you have to become likable for the world (*lok pasand*) along with [being] likeable for the Father (*Baap pasand*). (A.V.25.01.79, middle of pg.245)
- Do you experience 'one Father and no one else' or do other relationships also come to your mind? The one who has all the relationships with the One Father, he will experience all the other relationships to be just an instrument. They will be the ones who always dance in happiness. They will never experience tiredness. [...] All the complaints of the *complete* souls end. To become complete means [to be] satisfied. The reason for becoming unsatisfied is not attaining [something]. Not attaining [something] itself gives birth to dissatisfaction. [...] Everyone always keep laughing; you don't cry, do you? Those who cry can't become the partner of the Father. What should I do, I want to [but] this one doesn't let it happen, help me, have mercy on me, this is also crying. How will the Father take such ones who cry like this along with Him? In order to accompany the Father, become the children equal to the Father. [...] Whatever actions you perform, first *check*, are these [actions] equal to [the actions of] the Father? If they aren't equal to [that of] the Father, *cut* them; don't go ahead. (A.V.12.01.79, beginning of pg.206, beginning of pg.207)
- The children from Karnataka have also come. This is also certainly the foreign country of India. [People] can come easily from London, but these people come with great difficulty. (A.V.08.01.79, end of pg.189, beginning of pg.190)

### THE DAGGER OF LUST

- As soon as you indulge in vices, the *point* [of knowledge] will vanish from the intellect at once. You will become like a dumb. (Mu.13.02.73, end of pg.1)

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<sup>84</sup> The one who himself acts

<sup>85</sup> The one who makes others perform the tasks

<sup>86</sup> *Parwaana* also means moths

- Kumaris (maidens) also become sinful. Both (*kumar* and *kumari*) become sinful. They approve<sup>87</sup> when both have the wish in their heart. If she has courage, she will cry out so loudly that he runs away completely. (Mu.04.03.69, beginning of pg.4)
- Often women and men just have a vicious vision [for each other]. *Kumar*<sup>88</sup> and *kumari* also have a vicious vision [for each other] here or there. (Mu.31.01.75, beginning of the middle part of pg.1)

### TO THE KUMARIS (MAIDENS)

- Have the *kumaris* made a firm promise? As soon as you make a firm promise, the wedding garland (*varmaalaa*) hangs around your neck. As soon as you make a promise, you find a bridegroom (*var*). You found a bridegroom as well as a home (*ghar*). [...] So, have you worn a firm wedding garland? Such *kumaris* are called intelligent. [...] Bapdada feels happy on seeing the *kumaris* because they were saved. (A.V.07.12.83, end of pg.38, beginning of pg.39)
- Maidens don't have money. So, if they engage themselves in this service, they can go higher than everyone. Mamma didn't insure anything. Yes, she donated her body in this service; so, she attains such a high position. (Mu.04.04.72, end of pg.3)
- You stay with Shiva, don't you? Whoever lives with whomever, he will definitely be coloured by his company, won't he? So, the Father's quality, the Father's duty themselves are your [quality and duty], aren't they? [...] Check every topic, are these the Father's actions or the Father's thoughts [or] words? If they are then do them, otherwise, change them. [...] Those who always remain in zeal and enthusiasm will be number one in everything. [...] How will those with number one zeal and enthusiasm live at home? They will be free from bondages, won't they? Who are [you] all? Are you caged birds or are you free birds? Is there the cage of education? Is there the cage of parents? How will the one who is bound in such cages be called number one? Now become free from bondages. [...] Such a big group has come, so it will definitely do something wonderful, won't it? If so many hands emerge, there will be wah, wah (wow, applauds). (A.V.04.05.83, beginning of pg.181)
- Bapdada becomes very happy on seeing the *kumaris*, why? It is because each and every *kumari* will become an instrument to awaken many [people]. [...] There is a lot of importance of maidenhood (*kumaripan*), of a maiden life. *Kumaris* do have a lift in the Brahmin life. *Kumaris* become in charge of service centers very quickly. *Kumars*<sup>89</sup> get a chance later. [...] *Kumari* life means completely pure. If this specialty is absent in the *kumari* life, there is no importance of it. Brahmakumari means, there shouldn't be the thought of impurity even in the mind; only then is she worshipworthy, otherwise she is ruined and the one who is ruined isn't worshipped. So, do you know this specialty? [...] Bapdada certainly doesn't tell anyone to leave the *laukik* service, but there should be a balance. The more you become busy in this service, that [*laukik* service] will be left automatically. If you ask anyone to leave his job, he starts thinking. For example, if you tell an ignorant person: give up [smoking] *biiri*, [smoking] cigarette, it isn't given up by leaving it. They give up on having an experience [of its bad effects]. Similarly, when you too become busy in this service, that [*laukik* service] will be left. (A.V.29.10.81, beginning of pg.96, beginning of pg.97)
- Anyhow, majorly the *kumaris* are those who are serviceable (*sevadhaari*). *Kumaris* became double *kumaris*, Brahmakumari as well as a *kumari*. So, they became so great. The feet of the *kumaris* are worshipped now, in the last 84<sup>th</sup> birth too. So, you have become so pure, that is why you are worshipped so much. They will never let *kumaris* bow. Everyone bows at the feet of the *kumaris*. They wash their feet and drink. [...] So, you are so worship worthy, that is why the Father also says namaste [to you]. (A.V.08.11.81, beginning of pg.125)
- What wonder should the *kumaris* perform to prove themselves? The greatest wonder is [that] as soon as the Father says [something], the children do it. For example, there is a caatrak (the pied cuckoo), isn't there? As soon as a drop [of rain] falls, it receives it. So, the biggest wonder is to bring every word of the Father into action and set an example, to reveal the Father's words through actions. This is the wonder of the *kumaris*. This is why they also show the remembrance that the *kumaris* revealed the Father. (A.V.28.11.81, end of pg.188, beginning of pg.189)

<sup>87</sup> *Taali bajaana*: lit. means clapping hands

<sup>88</sup> Unmarried male

<sup>89</sup> Unmarried males, bachelors

- Do all the *kumaris* consider themselves world benefactors and continue to move ahead? [...] This is also a big fortune in the Confluence [Age] that you have become a *kumari*. *Kumaris* are the ones who make the life of others through their life, who live with the Father, who always experience themselves to be powerful and make others powerful as well, who always change the atmosphere through [their] elevated thoughts and become famous, who always move every step ahead with the intoxication of one Father and no one else. So, you are such *kumaris*, aren't you? (A.V.27.11.85, beginning of pg.67)
- Everyone's aim is certainly elevated, isn't it? You don't think that you will continue to live on both sides, do you? Because when there is bondage, it is a different thing to live on both sides, but for the souls free from bondages, to remain on both sides means to hang (i.e. to be suspended between two worlds). [...] *Kumaris* have a special part in the Confluence Age. [...] The specialty is to become serviceable. [...] If you aren't serviceable, you are ordinary. [...] You get this chance only in the Confluence Age. If you don't take this chance now, you won't get it in the entire *kalpa*<sup>90</sup>. [...] Even while studying worldly knowledge, you should have attachment for this knowledge, then that knowledge won't become a form of obstacle. (A.V.02.12.85, beginning of pg.74)
- *Kumaris* are free from bondages for what? For service. [...] The more you invest your time in the service of God, you will also get help of *laukik* service, you won't have bondages. *Kumaris* are the dearest to the Father because just like the Father is free from bondages, the *kumaris* are [free from bondages]. So, they became equal to the Father, didn't they? (A.V.13.02.78, end of pg.49)
- There is a very big responsibility on the *kumaris*. One [*kumari*] can become the instrument to bring benefit to many. The one who becomes the instrument for the benefit of the world is a Brahmakumari; benefactor to the unlimited world, not the limited [world]. If there is less attachment [for the Father], the obstacle will do its work. [...] If there is attachment, the obstacle can't remain. *Karmabhog* (karmic sufferings) also changes through *karmayoga*<sup>91</sup>. To bring about transformation is the task of our courage. Bapdada always has hopes for the *kumaris*. (A.V.29.11.78, middle of pg.86)
- Do all the *kumaris* maintain the first promise 'one Father and no one else' that you have made to the Father? The *kumari* who always maintains this very promise becomes an instrument for the benefit of the world. *Kumaris* are worshipped. The basis of worship is [to be] completely pure. So, the importance of the *kumaris* is based on purity. If a *kumari* isn't pure despite being a *kumari*, the *kumari* life doesn't have [any] importance. [...] When you always keep the importance of the *kumari* life in mind, you will be able to become a successful teacher and a Brahmakumari. [...] The *kumari* is certainly free from bondages, but there is the fear that being a *kumari*, she shouldn't be influenced by Maya. If the *kumaris* remove this reason, there is no need to see or to have a trial period. Secondly, the power to transform is required. Be it any soul, no matter what the circumstances are, only when you have the power to transform yourself, you will be able to become a successful teacher and serviceable. Complete purity and the power to transform, through these two specialties you will be able to become a special soul in service, love and cooperation. Otherwise, you will remain in the list of [those who need] a trial period. You won't be able to be included in the list of [those who are] surrendered. Only the *kumari* who maintains both of these specialties will be worthy of praises and worship. (A.V.28.10.75, beginning of pg.243, beginning of pg.244)
- If the *kumaris* insist [saying:] 'I don't want to get married', then the government can't do anything. You can explain: why should I go to the father-in-law's house where I will have to become a worshipper and bow before everyone? I am a *kumari*, so everyone bows his head in front of me; so, why shouldn't I remain worship worthy? (Mu.07.11.73, end of pg.3)
- If there is no one who earns, they (the *kumaris*) study and have a job so that they can stand on their feet [and] don't need to beg. Otherwise, it isn't the rule. According to the rule, fathers can't eat [the food earned through] the daughter's income. Daughters were taught household work. Now they keep learning law (*barristari*), medicine (*doctari*) etc. Here, you don't need to do anything. (Mu.07.05.72, beginning of pg.2)
- Many daughters write: [family members] give me a lot of trouble for me to get married. What should I do? Strong, sensible daughters will never write this. If they write, Baba understands that she is a sheep [or] a goat. It is in our hands to save our life. (Mu.23.09.70, middle of pg.3)

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<sup>90</sup> The cycle of 5000 years

<sup>91</sup> To remember the Father while performing actions

- Especially the *kumaris* don't have to become Shitala<sup>92</sup>, they have to become Kali<sup>93</sup>. You do understand, in which form you have to become Shitala, but when you are on service, when you are on duty, the form of Kali is required. If you have the form of Kali, you will never sacrifice yourself on anyone; rather, you will make many [people] sacrifice themselves on you. (A.V.28.05.70, middle of pg.255)
- *Kumaris* means the ones who do something wonderful. You are not ordinary *kumaris*, you are *alaukik kumaris*. [...] They (the worldly *kumaris*) live in body consciousness and make others also fall in body consciousness. And you always become soul conscious and fly as well as make others fly. You are such *kumaris*, aren't you? When you have found the Father, you do always have all the relationships with the One Father. Earlier, you [were *kumaris*] for name sake, now you are this in practice. In the path of *bhakti* also, you did use to sing that you had all the relationships with the Father, but now you get the pleasure of all the relationships in practice through the Father. [...] There is a group of *kumaris*. An army is becoming ready. They do left-right, you always do right and just right. [...] So, you all are brave, but you haven't come on the battlefield. (A.V.19.12.84, middle of pg.77, middle of pg.78)
- Ordinary *kumaris* either carry the basket of a job or become maids, but elevated *kumaris* become world benefactors. [...] You have this very aim to be liberated from the influence of bad company or the bondage of relationships, haven't you? You aren't the ones who will be bound in bondages. [...] Those who are detached from both bondages, they themselves become dear to the Father. [...] Both, the future of ordinary *kumaris* and the future of special *kumaris* are in front of you, so, you can see both and judge yourself. It shouldn't be that [you say:] 'I will do as I am said to do'; you yourself become a judge and take your decision. [...] Those who move ahead with the enthusiasm of their mind along with the shrimat, they always move ahead easily. [...] To become a *kumari* in the Confluence Age is the first fortune. [...] And if you lose this very first fortune, you will lose the entire fortune forever. (A.V.30.01.85, end of pg.154, beginning of pg.155, beginning of pg.156)
- There are many body conscious *kumaris*, but you are spiritual *kumaris*. [...] To be in spiritual awareness means to go close to the Father. You aren't the ones who fall, you are the ones who live with the Father. Who will live with the Father? Only the spiritual *kumaris* can live with the Father. [...] Those who have love for the Father, they remember Him lovingly everyday [and] study the knowledge lovingly. You attain success in the task that is done lovingly. [...] Those who follow voluntarily [and] lovingly, always follow [the knowledge]. When you have experienced once who the Father is and who Maya is, those who have experienced once can never be deceived. Maya comes in different forms. It will come in the form of clothes, it will come in the form of attachment for the parents, it will come in the form of cinema, it will come in the form of travelling. Maya will say, these *kumaris* should become mine [and] the Father will say, they should become Mine; then what will you do? Are you clever in chasing away Maya? You aren't the ones who become afraid, who are weak, are you? [...] Always consider yourself a fortunate soul that the Father has saved you. You feel happy [thinking:] we are saved, we have become [the child of] the Father, don't you? Bapdada also feels happy. (A.V.09.05.84, end of pg.304, beginning of pg.305)
- You are world benefactor *kumaris*, not the *kumaris* who live at home, not the *kumaris* who carry the basket [of a job], but world benefactor *kumaris*. *Kumaris* are the ones who say, let us bring benefit to the clan. The entire world is your clan. It is an unlimited clan. Ordinary *kumaris* bring benefit to their limited clan and elevated *kumaris* will bring benefit to the clan of the world. You are like that, aren't you? You aren't weak, are you? You aren't the ones who fear, are you? The Father is always with you. When the Father is with you, there is nothing to fear. It is good that you were saved in the *kumari* life. This is a great fortune. Your time has been wasted in returning after going on a wrong path, hasn't it? So, your time, energy [and] everything has been saved. You are liberated from the hard work of wandering as well. You are benefitted so much. That is all, wow my elevated fortune! Always remain happy on seeing this. Don't be deprived of your elevated service because of any weakness. (A.V.09.05.84, beginning of pg.306)
- Maidens (*kanya*) are praised to be greater than 100 Brahmins. [...] The more you are elevated, you will be able to make others also elevated to that extent. So, do you remain happy [thinking:] we are elevated souls? [...] If there isn't happiness, there is no life. [...] Bapdada becomes happy [thinking:] *kumaris* were saved on time; otherwise, they would have to climb the ladder upwards and climb down again. To climb up and [then] to climb down is hard work, isn't it? [...] You are very fortunate that you have found the Father on time. The *kumari* herself is worshipped. When a *kumari* becomes a householder, she becomes a

<sup>92</sup> A form of goddess Parvati; *shiital* means cool, calm

<sup>93</sup> The fearsome form of goddess Parvati; *kali* means black

goat and bows her head before everyone. So, you are saved, aren't you? So, always consider yourself so fortunate and keep moving ahead. (A.V.22.01.88, beginning of pg.231)

- *Kumaris* are certainly always fortunate. They have double fortune. One is the fortune of the *kumari* life and second is the fortune of belonging to the Father. The *kumari* life is worshipped. When the *kumari* life ends, she has to bow before everyone. The household life is certainly a goat like life. The *kumari* life is a worship worthy life. If anyone falls just once, his bones break on falling, don't they? [...] Don't [think you can] become intelligent after testing [what Baba warned you about]. (A.V.26.01.88, middle of pg.236)
- It is like there is no hard work for the *kumaris* at all, they are free. If they indulge in vices, many relations are formed (*pancaayat honaa*<sup>94</sup>). It is good to remain a *kumari*, otherwise, you get the name *adharkumari*<sup>95</sup>. Why should you become a couple? There is a rise of the intoxication of the name and form because of this as well. This is also foolishness. They do show bravery, there is no doubt in it, but a lot of courage is required, the complete peak of knowledge is required [for this]. There are many who show courage, but when they are flamed by fire, the game ends. That is why Baba says, 'a *kumari* is still good'. Why should you even think to become an *adharkumari*? The name of the *kumaris* is famous. They are Baal Brahmacaari<sup>96</sup>. It is good to remain Baal Brahmacaari. They have power. They won't remember anyone else. [...] When she is a *kumari*, she is single. Duality is created because of two [people]. It is good to remain a *kumari* as long as possible. In that [case], they have to build a house etc. A *kumari* can go out for service. Because of becoming entangled in bondage [once], the bondages keep increasing later on. (Mu.06.08.76, middle of pg.3)
- What is the aim of the *kumaris*? Service. In order to do service, are you first experiencing all the attainments within yourself? [...] You are also seeing what the household life is according to this time, aren't you? [...] You are very fortunate that you have become the Father's [child] in the *kumari* life. So, become a right hand, not a left hand. (A.V.16.04.82, middle of pg.376, beginning of pg.377)
- If there is a *kumari* [and] she remembers a *kumar*, her mind will never remain peaceful. Her intellect will keep thinking. She will keep remembering him. The Father explains: these five ghosts (vices) aren't small. It is said, ghosts have entered them. Not just one, all the five ghosts have entered them. (Mu.01.03.78, beginning of pg.2)
- You maidens are also making your *purushaarth*. The more you study [and] follow the shrimat, you will rule for 21 births [to that extent]. Maidens don't have to earn for their livelihood. Their job is to study and go to the house of the father-in-law. (Mu.22.03.78, middle of pg.3)
- It isn't said that maidens also have to rack their brain to earn a livelihood. A maiden has to live with her husband. The husband has to earn the livelihood. [...] There is a story, isn't there? - a maiden said to her father, 'I eat whatever is destined in my fortune. [...] They simply narrate stories. The truth is about here. (Mu.18.03.73, end of pg.3, beginning of pg.4)
- Maidens are free. They are not supposed to do a job. Take this [knowledge] instead of that knowledge, then you will get the inheritance for 21 births, otherwise, you will even lose the emperorship of heaven. (Mu.11.04.75, end of pg.3)

### TO THE KUMARS<sup>97</sup>

- *Kumars* are certainly the ones with a flying stage. Only those who are always free from bondages are the ones with a flying stage. So, are you a *kumar* free from bondages? There is no bondage of the mind either? [...] You shouldn't be the ones who create commotion, but the ones who establish peace. Are you such elevated *kumars*? [...] You don't question: 'I have wasteful thoughts, what should I do?', do you? You are fortunate *kumars*. You will continue to eat [what you have earned according to] your fortune for 21 births. You will be liberated from both, the physical and the subtle income. [...] *Kumar* means those who draw the line of elevated actions of many through their every action. [...] This is called [to be] a true serviceable [soul] (*sevaadhari*). (A.V.25.12.85, end of pg.112, beginning of pg.113)

<sup>94</sup> Lit. means a village council of five heads; here, it means the girl who is married will have relatives more than she had earlier in the *kumari* life.

<sup>95</sup> Married women who practice celibacy after receiving knowledge

<sup>96</sup> Those who practice celibacy since childhood

<sup>97</sup> Unmarried males, bachelors

- *Kumar* means free from bondages. The biggest bondage is of the wasteful thoughts of the mind. [...] Wasteful thoughts weaken the power of the mind; this is why, be free from this bondage. *Kumar* means [the one who is] always an intense *purusharthi*<sup>98</sup> because the one who is free from bondages will automatically have a fast speed. The one with burden will walk slowly. (A.V.18.11.85, middle of pg.45)
- Do you always feel yourself to be a detached observer (*saakshi*) and a companion (*saathi*) of the Father at every step? [...] No *karmendriya* should bind you in its bondage, this is called [being] ‘a detached observer’. [...] You should be a detached observer and always the Father’s companion. You should remember the Father in everything. [...] Always [think:] one Father and no one else. Souls are helpful but not companions; it is the Father who is the Companion. [...] If you make any bodily being your companion, you can’t experience the flying stage. [...] *Kumars* are double light. There isn’t the burden of *sanskaars* and nature either. There isn’t the burden of wasteful thoughts either. [...] If you have to work hard even a little, there is definitely some burden. Children will always fulfill the hopes of the Father. So, become the stars of success and raise this voice up to the government: ‘we are victorious gems’. Now we will see which group hoists this flag at which place first. [...] All the *kumars* will come in the first number, won’t you? [...] Those who come first will always be equal to the Father. Equality itself brings closeness. Only those who become equal [to the Father], i.e. [reach] close can come in the first division. [...] This very awareness that ‘the One Father is mine through all the relationships’ makes you a capable soul. *Kumars*, now prepare such a map of your life and set an example, so that everyone says, ‘they are obstacle-free souls, that is why they are here’. [...] Where there is unity, there is easy success there. But don’t be united in falling, [do it] in uplifting. [...] *Kumar* means the one who is always obedient [and] loyal; [they are] those who follow the Father at every step. [...] So, whatever thought you create, first check, whether it is equal to [that of] the Father. If not, then change it. If it is, bring it in practice. [...] When Maya comes, gain victory [over her], don’t fear. (A.V.09.05.83, end of pg.190, pg.191, 192, 193)
- If the *kumars* become victorious, they are the greatest. [...] If they don’t have anyone else except the Father in their thoughts and dreams, they will be called number one *kumar*. If the *kumars* become free from obstacles, they can make everyone free from obstacles. The very title of the *kumar* is ‘destroyer of obstacles (*vighna vinaashak*)’. You shouldn’t come under the control of any kind of obstacle, whether it is the obstacle of the mind, words [or] actions. This is why ‘destroyer of obstacles’ is the title of the very children. There is a child Ganesha, isn’t there? [...] You have become [that] in practice, it is then that the remembrance has been made. [...] If the *kumars* become free, there will be troubles. If the *kumars* remain busy, they [bring] benefit to the self and benefit to the world too. (A.V.29.10.81, end of pg.94, beginning of pg.95)
- To become the Father’s child in the *kumar* life is a sign of such a great fortune. [...] So, always follow considering this very point: ‘souls are mutually brothers’. Through this very awareness the *kumar* life can always progress without obstacles. [...] *Kumars* do go ahead in service a lot, but if you forget your own service (*sva*) while doing [any] service, obstacle arises. *Kumar* means, you are certainly hard workers, but you have to become free from obstacles. [...] *Kumars* have physical power as well as the power of firm thoughts. This is why they can do whatever they want. They can move ahead through both these powers. [...] Do you *kumars* always consider yourself as the Father’s companions? [...] They do always make some or other companion in their life. So, who is the companion of your life? (The Father.) You can never find such a true companion. No matter how dear a companion is, bodily companions can’t maintain companionship forever and this spiritual true Companion maintains the companionship forever. [...] Whomever you consider as your companion and make him your companion today, what is the guarantee [that he will maintain companionship] tomorrow? This is why, what is the use of making perishable companions at all? So, by always considering yourself combined [with the Father], other thoughts will end because the Almighty is the Companion. (A.V.08.04.82, end of the middle part of pg.359, beginning of pg.360)
- *Kumars* are free from bondages in every way. They are free from bondages of the *laukik* responsibilities and from the bondages of Maya as well. [...] The sign of being free from bondages is to always be absorbed in yoga. [...] It is very good to cook food with your own hands. Prepare [it] lovingly for yourself and the Father; first feed the Father. [...] Never have the thought of attaching a tail<sup>99</sup> [to yourself],

<sup>98</sup> The one who makes spiritual effort

<sup>99</sup> *Puunch lagaanaa*: in the unlimited it means to get married, to indulge in vices

otherwise, you will be in a lot of troubles. [...] You are certainly free now, [if you attach a tail] then your responsibilities will increase. You all have made the Father your Companion, haven't you? So, does anyone leave one companion and find another? This isn't considered good in the *laukik* [world] either. [...] *Kumars*, become the forms of flame and ignite the flame, then the destruction will take place soon. [...] **Kumars** can do a lot of wonder. You are the spiritual youth group, aren't you? If the present youth wants to even change the government, they change it. They bring about destruction, loss and you will bring about construction. [...] Every *kumar* should prepare his group. [...] Any obstacle is a lesson for you. You will gradually become experienced with them and pass with honour. You should learn a lesson from whatever happens. (A.V.30.11.79, beginning of pg.67, pg.68, 69)

- A *kumar* life is an elevated life. [...] *Kumars* and *kumaris* are the most free from bondages. Kumars can make their fortune as they want. [...] The more you remain busy in service, the more you will be an easy yogi. But if the service is along with the remembrance [of the Father], there is safety. If there is no remembrance, there is no safety. [...] Maya likes the *kumars* a lot. [...] Maya has extra love for the *kumars*, this is why she tries in every way to make them belong to her. [...] Always make just one topic firm: a *kumar* life means a free life. The one who is liberated in life (*jiivanmukt*) will be full of the attainments of the Confluence Age. [...] A *kumar* life is a light life. To make your fortune in this life is the greatest fortune. (A.V.03.12.84, end of pg.44, pg.45, 46)

### BECOME SWEET, NOT ANGRY

- If you become lustful or angry, it means, you defamed the Satguru. Then you won't be able to achieve a position. (Mu.12.02.78, end of the middle part of pg.2)
- You should never become angry. At that very time you aren't Brahmins, you are *caandaal* (those who cremate corpses), because there is a ghost of anger [in you]. [...] It isn't that there is no harm if you become angry. If this ghost enters you, you aren't Brahmins. (Mu.07.05.77, middle of pg.3)
- There shouldn't be any vice [like] anger etc. in the Brahmins who take care of the *yagya*. (Mu.07.05.77, beginning of the middle part of pg.3)
- If there is anger, greed, etc. within, you will get very strict punishments because you have become an instrument to give happiness. (Mu.25.06.72, end of pg.2)
- No matter what someone says, you shouldn't listen to it while listening. You shouldn't face [him] otherwise, there will be a fight. There should be tolerance in every topic. (Mu.12.11.73, middle of pg.2)
- If there is the ghost of anger in anyone, he is a child of Ravan. These lust, anger ... whose children are they? Ravan. [...] If you show anger against anyone, then you became the member of the demonic community of Ravan in a way. (Mu.03.04.72, beginning of pg.4)
- Anger also appears because of lust. (Mu.26.06.72, end of pg.3)
- First, we should become sweet, otherwise, we don't have the right to tell others. Baba clearly says, if there is anger in you, you won't be able to tell others [to give up anger]. We ourselves have to become sweet. (Mu.01.10.72, end of pg.2)
- You have to report to Baba if anyone becomes angry or commits any mistake etc. You yourself shouldn't tell anyone [anything]. Otherwise, it is like you have taken the law in your hands. [...] Here also, the children should never tell [anyone] anything in front of them. Tell Baba. It is Baba alone who cautions everyone. (Mu.18.01.71, end of the middle part of pg.1)
- You children know, there are very good ones who do service. They are certainly well-known. Baba sends them on service. You have to speak very sweetly. You shouldn't fight or quarrel with anyone. If the Brahmins speak bitterly, they will say, there is the ghost of anger in them. You should remain equal in defamation and praise. There is a ghost of anger in many; people are displeased by them. It is not that everybody's anger has been removed. [...] Nobody can say, I don't have anger. Some have more and some have less. The voice itself of some is like scolding. Children should become very very sweet. (Mu.13.10.71, beginning of pg.2)
- If you become angry, it means you defamed the Father. If the ghost of anger enters [you], you forget the Father. If you remember the Father, no ghost will enter at all. [...] If you become angry once, it remains in his intellect for six months that this one is wrathful. Then you descend from [their] heart. It (to become angry) is a bad habit, isn't it? (Mu.11.05.69, end of pg.1)

- If you become angry against anyone, you did a destructive task, didn't you? [The Father] will say, just look at your face. If there is the ghost of anger in you, how will you choose Narayan in heaven? Look at your face. [Think:] am I worthy of choosing Shri Narayan? (Mu.02.01.73, middle of pg.4)

### LONDON

- You are flowers of the imperishable garden who always become spiritual roses and give fragrance to others too, aren't you? [...] Each and every spiritual rose is so *valuable*. [...] It is ordinary stone or silver or gold, but it has so much *value*. They will give a golden idol with so much *value*. How did they become so *valuable*? It is because you became elevated forever after belonging to the Father. [...] Bapdada is proud of the residents of London. The seed of the tree of service is London. So, the residents of London are also the seed form. [...] When you have become the Father's child, the Father's company and the Father's hand is always with you. [...] The one on whom there is the Father's hand is always *safe*. (A.V.14.01.84, beginning of the middle part of pg.109)
- London is the foundation place of service. So, those who reside in the place of foundation are also always strong like the foundation. What should I do? How should I do? There is no such complaint, is there? Mostly, it is the drama of Maya that you enact, don't you? Even Maya who shouldn't have come comes in every drama. Perhaps, dramas can't be made without Maya. You also depict different forms of Maya, don't you? [...] But show the drama of how the very forms of Maya change after becoming victorious over Maya. [...] Everyone does know the glory of the residents of London. How does everyone see you? Always as the conquerors of Maya, because you are getting a powerful double sustenance. There is always certainly Bapdada's sustenance, but you are also getting powerful sustenance from the ones whom the Father has made the instruments. If you follow all the three, the Incorporeal One, the subtle one and the corporeal one, what will you become? You will become angels, won't you? The residents of London means, no complaints, no confusion. You all are kings and queens who rule over the self (svaraajya), the ones with an *alaukik* life, aren't you? Your elation is so spiritual. You are kings now as well as kings in the future. There is the double elation, isn't there? (A.V.11.01.83, end of the middle part of pg.44, 45)
- Do you always consider yourself a light house and a might house? The duty of the light house is to bring many souls into light from darkness. [...] As is the Father, so is the child; whatever is the Father's business, the same is the child's business. [...] The Father makes every child higher than Him, this is why a child is certainly called the crown of the head (*sirtaaj*). Do you consider yourself to be such crowns of the head? You don't fear Maya, do you? It is you who give birth to Maya as well. When you become weak, you give birth to Maya. If you don't become weak, Maya won't be born at all. Neither give birth, nor fear [her]. You have received the boon of becoming victorious over Maya through the Father in the Confluence Age. You do experience that you are the ones who were present a *kalpa* ago. [...] You are victorious in every kalpa, if you remember this, you won't feel anything big, you will find it easy. (A.V.13.02.78, beginning of pg.52)
- The residents of London are certainly the founders of service. London is the main place of service. Everyone has an eye on London. What directions are received from London? [...] So, the residents of London are special serviceable ones. The very business of the Brahmin life is service. [...] Service in dreams, service while waking up and service while moving around as well. With the help of this very service you yourself can always be complete, full and can also make others always full. Each one is an invaluable gem. Even if the share of the kingdom of London is kept on one side and you are kept on the other side, your fortune is greater. [...] Now all kinds of burdens have ended, haven't they? Now you have become a flying bird from a caged Mynah<sup>100</sup>. You have become flying parrots with a neck band; not the caged ones. [You are] the ones who sing the songs of Bapdada. The residents of London, who know Hindi have received the first *chance*; still, you are the *lucky* ones to listen to the *direct* murli. (A.V.31.12.81, end of pg.203, beginning of pg.204)
- The faith and enthusiasm of the residents of London is very good. They aren't weak souls. As soon as an obstacle arises, they cross it. They aren't goats, they all are lionesses. The nature of a goat (*bakripan*), i.e. [saying] 'I, I' has ended. The flag of the *Shakti* army is properly raised. Each and every *shakti*<sup>101</sup> is going

<sup>100</sup> A tropical Asian starling, sometimes a good imitator of human speech

<sup>101</sup> Consorts of Shiva; it also means the maidens and mothers



to reveal the Almighty Father. When the *Shakti* army comes on the battlefield, there will be sounds of victory. (A.V.18.03.81, end of pg.65, beginning of pg.66)

- London is the *foundation* of service in the foreign countries. You all are the *foundation* stones of service. [...] Though the *foundation* hides in the expanse of the tree, it is the *foundation*, isn't it? [...] The *foundation* remains incognito. Similarly, you too became the instruments a little and [then] the ones who give a *chance* to others; still, the beginning is certainly the beginning. You feel happy to give a *chance* to others and bring them ahead, don't you? You don't feel: 'these *double* foreigners have arrived, so we are hidden', do you? Still, you alone are the instruments. You are instruments to give zeal and enthusiasm to them. The one who keeps others ahead, he himself is already ahead. [...] To keep the younger ones ahead itself means the elders moving ahead. They continue to get the direct fruits of it. Hadn't you become helpful, these many centers wouldn't have been opened in London. (A.V.26.02.84, middle of pg.174, beginning of pg.175)
- London is certainly the place of ruling, isn't it? You aren't the ones who become subjects. You all are the ones who go ahead in service. Where there is attainment, you can't live without [doing] service. Less service means less attainments. Those who are the forms of attainment can't live without service. Look, though you people left the country (India) and went to the foreign countries, the Father even searched you from abroad and made you His [children]. No matter how far you ran away, the Father caught you, didn't He? (A.V.25.12.83, end of pg.74)
- There is a connection of all the service centers in the foreign countries with London. So, the residents of London are the *foundation* of this tree of service. If the *foundation* is weak, the entire tree will become weak. [...] Everyone holds the crown of responsibility. Still, the children who are residents of London are being made to pay special *attention* today. This crown of responsibility makes you *double light* forever. It isn't the crown of burden. It is the remover of every kind of burden. You have also experienced that when you remain *busy* by becoming serviceable through the body, mind, wealth, thoughts, words, actions [and] every way, you become victorious over Maya and victorious over the world easily. [...] Such constant serviceable ones become constant conquerors of Maya. They become the destroyers of obstacles. So, what are the residents of London? Constantly serviceable. Maya doesn't come in London, does it? Or does Maya also like London? There are very good gems in London, they have gone to different places. [...] How many service centers are there in *total* at present? (50.) So, London is the *foundation* of 50 places. So, the tree has become beautiful, hasn't it? The trunk from which 50 branches and sub-branches grew is so beautiful. [...] Bapdada also becomes happy on seeing the zeal and enthusiasm of the children; not just [those from] London but all the children. The foreign countries have good devotion. The devotion of both, remembrance and service is good. There is just one thing, that they are quickly frightened by even a small form of Maya. [...] So, the children from abroad shouldn't be afraid of Maya, they should play with her. Should you play with lions made of paper or should you fear them? [...] According to the hard work you do, all the double foreigners can take a *number one seat*. Because you have recognized the Father behind the curtains of another religion, behind *double* curtains. [...] You are very courageous and you have made the impossible into the possible as well. [...] You are clever in recognizing as well as in accepting. You are *number one* in both. However, if a rat comes walking to you, you are frightened. It is certainly an easy path, but because of mixing your wasteful thoughts, [something which is] easy becomes difficult. So, take a *jump* in this [aspect] as well. Sharpen the eyes which judge Maya. [...] Earlier, you had the *sanskaars* of especially becoming entangled with foreigners, now you have the *sanskaars* of going *fast*. You don't entangle yourself in one, rather, you entangle yourself in many. [...] So, the extent to which you had the *sanskaars* of entangling yourself, you have the *sanskaars* of going *fast* to that extent. There is just one shortcoming, don't make small issues bigger; make the big [issues] smaller. Does this also happen? You shouldn't have this *question*. What happened? Does this also happen? Instead of this [think that] whatever happens is beneficial. [...] You have more *question* marks, so now, end the *question* marks in the land of boons of *Madhuban*; put a *full stop* before going. A *question mark* is difficult [to write], a *full stop* is easy. (A.V.08.01.82, beginning of pg.224, pg.225, 226, 227)
- Does everyone always feel themselves to be the companions of the Father? [...] You are always under the shelter of the remembrance of the Father. No kind of obstacle of Maya can come under the shelter. [...] Bapdada especially has love and cooperation for the foreigners. The foreigner souls will play a good *part* in the future in the field of service as well. The future of service is also very good. [...] Along with a *general programme*, serve the special souls. It will definitely involve hard work, but success is your birthright. Don't think: we have done a lot of [service, but] no result can be seen. The fruits are becoming

ready. The result of no action can go completely fruitless because you perform them in the remembrance of the Father, don't you? The fruits of actions performed in the remembrance of the Father are always elevated; this is why never become the ones with a broken-heart. Just like the Father has faith, fruits will certainly come up, you too have faith in the intellect. Some fruits grow quickly, some a little later. This is why, don't think about this either, continue to do [it]. Now such a time will arrive soon that [people] will themselves come to you to enquire [asking:] from where did you get this message or information? Let there be just a small sound of destruction, then look, such a big queue will be formed. Then you people will say, 'we don't have time'. Now those people say, 'we don't have *time*'; later on, you will say, *too late*. [...] To be an easy yogi itself is to always do *service*. Your subtle power of yoga will automatically attract the souls towards you. So, this itself is easy service. Everyone can do this, can't you? The residents of London have expanded the service well. They have prepared good *humjins*<sup>102</sup>. Is the rosary ready? 108 gems have been prepared. Now, people of London, prepare such a *group*, which includes all the varieties. There should be scientists as well as religious [people], there should be leaders and there should be special souls of different *associations* as well. Unless a *variety* of souls of all kinds sow the seed for the establishment, in the task of the establishment, how will there be destruction? It is because in the Golden Age, people who perform every kind of tasks will be useful. They will become servants (*sevaadhaari*) and serve you. [...] Prepare the capital and prepare the subjects as well, prepare the *royal family* and prepare the serviceable ones as well. No category should be left that complains [saying:] we didn't receive the message. (A.V.14.01.79, end of pg.214, pg.215, 216)

- Everyone is the bead of the rosary of the Father threaded in the thread of affection, aren't you? [...] So, everyone has become the Father's [child] in the thread of love; its remembrance is the rosary. Only those for whom it is 'one Father and no one else', become the beads of the rosary and are threaded in a single thread of love. There is one thread and many beads. So, this is the sign of love of the One Father. So, you consider yourself to be the beads of such rosary, don't you? Or do you think: very few will come in the rosary of 108 [beads]. What do you think? This *number* of 108 is just an instrument. All those who are immersed in the Father's love are certainly the pearls of the necklace around the neck. Those who remain immersed in the attachment for the One in this way, the stage of being immersed makes you free from obstacles and it is the souls free from obstacles who are praised and worshipped. [...] Congratulations, for you have become imperishable gems. You have continued to stay alive against [the attacks of] Maya for the last 10 or 15 years; congratulations for this. Continue to remain alive throughout the entire Confluence Age. Everyone is firm; this is why Bapdada is happy to see such firm, unshakeable children. (A.V.18.02.85, beginning of pg.174, beginning of pg.175)

### TO THE MOTHERS

- The mothers became world mothers. Now you aren't the limited mothers, [...] you aren't the ones who are entangled in the limited household. [...] Mothers have become tired after wandering a lot, so after seeing the tiredness of the mothers, the Father has come to liberate them from tiredness. (A.V.12.12.84, middle of pg.66)
- All the mothers, you have become world mothers, haven't you? [...] You aren't mothers of the limited household. [...] So, do you live at home or do you live at the place of world service? [...] The more you have an unlimited aim, the more easily you will be liberated from the limited bondages. [...] It is not possible that your body doesn't work, that you don't get time for an elevated task. Wheels will be fixed. When the wheels of zeal and enthusiasm are attached, even those who don't walk start walking. [...] So attach the wheels of zeal, enthusiasm and happiness and cut these limited bondages. The bondage of the husband, the bondage of the children has certainly ended, now become free from these subtle bondages too. (A.V.09.05.84, beginning of pg.309)
- The mothers will say, 'my husband should get well, my child should succeed, the business should improve'; they just think or say this. But this desire will be fulfilled when you yourself become light and take power from the Father. For this the intellect in the form of utensil should be empty. 'What will happen, when will it happen, it hasn't happened yet', become free from these [thoughts]. (A.V.13.04.83, middle of pg.135)

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<sup>102</sup> Those belonging to the same category

- Bapdada has brought the gift of an easy path especially for the mothers. [...] Making attainments easily itself is the gift. [...] The mothers should especially feel happy [thinking:] the Father has especially come for us. [...] Nobody made the mothers famous but the Father started the series of ‘mothers first’. So, the mothers became long lost and now found (*sikiiladhi*), didn’t they? The Father searched for them so lovingly and made them belong to Him. [...] Look, how the Father found you out of every corner. [...] People say that not even two to four mothers can live together and now, the mothers are instrument in establishing unity in the entire world. They say, they (the mothers) can’t live [together] and the Father says, the mothers alone can live [together]. [...] You aren’t the ones who just maintain the responsibility of the *laukik* family, but you are the ones who maintain the responsibility of the service of all the souls of the world. No matter where you live for the sake [of this], but you should have the service of the world in your remembrance. [...] If you have an unlimited aim, you will also have unlimited characteristics; otherwise, you will just remain entangled in the limited. [...] Mothers should go on the field of service. Each mother should take care of one service center each. If you don’t have time, make a *group* of two-three [mothers] among yourselves. It shouldn’t be [that you say,] there is the bondage of the house, I have children. [...] Now *shaktis*, go on the field. Give the *return* of the sustenance you have obtained [from the Father]. [...] The more you do service, the more you will be free from obstacles and you will also feel happy. (A.V.11.05.83, end of pg.200, pg.201, 202)
- All the *shaktis* have the flag of revelation of the Father in their hands, don’t they? Just like the *shaktis* have been given other weapons, now they have to wave the flag of revealing the Father. When the Father is revealed through every *shakti*, there will be cries of victory. The Father has been revealed through the *shaktis*, it is then that Shiva [and] *shakti* are always shown together. [...] Bapdada is proud of the *Shakti sena* (army of *shaktis*). Those who were not made to go ahead by anyone, they went ahead to such an extent that they can change the whole world. The Father made them into hopeful ones who were left by the people thinking them to be hopeless. First is *Shakti* [and] then Shiva. He even put Himself behind. [...] When the mothers fell, they fell to the level of the feet [and] when they rise, they become the crown of the head at once. [...] The mothers have especially received the *lift* of going ahead through the Father. [...] Mothers should always feel special happiness [thinking:] we have transformed so much. The life has become a life of all the hopes from a hopeless [life]. What were you in the *past* life and what have you become now! The world is wandering and you are on a destination; so you should feel happy, shouldn’t you? [...] Always remain in this very intoxication: we are the *gopis* of a *kalpa* ago. We found the Father it means, we have found everything. [...] The main quality of the *shaktis* is [being] fearless. You don’t even fear Maya. [...] Those who remain in a fearless *stage*, [people] have the vision of their form of *shakti*; [the ones] always holding weapons. The world will come to bow before you in this very form [of yours]. If the mothers just continue to maintain all the relationships with the Father, they can obtain the first rank. If the mothers pass to [become] *nashtomohaa*, they can obtain the highest *number*. This very *subject* is important for the mothers. (A.V.30.11.79, middle of pg.72, 73, 74)
- Mothers, [you] are intense *purushaarathi*, aren’t you? Now don’t sit at home, now make groups and spread in all the four directions for service. Open centers. Next year I will see how many centers you opened. Give the message to everyone before the problems arise, then everyone will sing your glory a lot. Now continue to open service centers. Adopt some means to give the message. [...] In fact, the mothers should always dance in joy because they became hopeful from hopeless; the Father made them the crown of the head. [...] The Pandavas also feel happy on seeing the mothers because the *shaktis* are certainly the shield of the Pandavas. If the shield is strong, there won’t be any attack; this is why the Pandavas should feel happy to keep the mothers ahead. If they themselves remain ahead, they will have to suffer beatings with a stick. If the Pandavas keep the *shaktis* ahead, they will also be glorified. Keeping [someone] ahead is also definitely going ahead. (A.V.05.12.79, beginning of the middle part of pg.88, end of pg.89)
- Make a gathering of mothers. Just like you have organized a *training class* for the *kumaris*, organize a gathering of the mothers who can be helpful and who are [helpful] in the madhuban. There should be a gathering of mothers along with the *kumaris*. Then they will have to come at the time of the gathering. (A.V.02.02.69, middle of pg.34)
- Mothers have to especially face the obstacle of attachment (*moha*). [To become] *nashtomohaa*<sup>103</sup> means intense *purushaarth*. [...] No matter what happens, no matter if anything happens, keep dancing in

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<sup>103</sup> Conqueror of attachment

happiness. [To think:] ‘*mirua maut maluuka shikaar*<sup>104</sup>’, this is called [being] *nashtomohaa*. Only those who are *nashtomohaa* become the beads of the *Vijaymaalaa* (the rosary of victory). [...] There will be many examinations. When an examination comes, it means we will go a *class* ahead. If there is no examination at all, how will the *class change*? This is why you have to *pass* fully, you don’t have to [just] ‘*pass*’. (A.V.01.12.78, end of pg.91, beginning of pg.92)

- Everyone made the *shaktis*, the mothers fall. Now the Father comes and makes them rise high. He keeps the *shaktis* ahead of Himself, so, they should especially feel happy. [...] Mothers, you never cry, do you? Are your eyes ever filled with tears? Now spirituality has appeared in the eyes. Where there is spirituality, there won’t be tears. [...] To cry means the sign of sorrow. How can those who are immersed in the Ocean of Happiness cry? You should never have the wave of sorrow even in your dreams. Even the dreams should be in the form of happiness because the Ocean of Happiness has come in close relationship with you. So, always be in happiness, in joy; never cry. [...] *Shaktis* are a *sample*. If the *sample* cries, how will others make a deal [with the Father]? So, never cry, neither cry through the eyes nor through the mind. (A.V.07.12.78, beginning of the middle part of pg.111)
- First of all the mothers should try to become conquerors of attachment (*mohjiit*). It requires a lot of effort to become *nashtomohaa*. [...] It doesn’t matter if (*bhal*) the husband died, the bondage ended. Then, when you get the Husband of the husbands, you should also hold Him properly, shouldn’t you? That husband certainly made you vicious. But this Husband of the husbands takes you to heaven. He makes you *nashtomohaa* and takes you [along with Him]. (Mu.29.05.72, beginning of pg.2)
- Hadn’t there been mothers, the Father wouldn’t have been called *Gaupaal* (the sustainer of the cows). [...] You are the ones who always dance on the tune of the murli. You love the murli a lot, don’t you? You can’t live without the murli. The one who loves the murli, he loves the *Murliidhar* (the Narrator of murli) too. [...] The mothers have a good interest in studying. They have the *certificate* of love for the knowledge. (A.V.21.03.85, middle of pg.261)
- Here they completely lie down in front of the *Sanyasis*. Mothers also lie down, which is *unlawful*. It is very bad for mothers to leave their household [because of being] in the company of the *Sanyasis*. Now so many mothers have come up [as *Sanyasis*]. (Mu.15.04.72, end of pg.2)
- The mothers have to especially face which obstacle? (Attachment.) Why do they have attachment? There is attachment because of [the feeling of] ‘mine’ (*meraa*); but what is the promise of you all? [...] When I am Yours, everything is Yours (*teraa*). [...] Still, how did [the feeling of] ‘mine’ come? You mix ‘Yours’ with ‘mine’. [...] The very first promise that everyone makes is, whatever You say, we shall do it; [we shall eat] whatever You make us eat, [we shall sit] wherever You make us sit. [...] We will maintain the promise that we have made and prove ourselves. The mothers who have come for *training*, are you all surrendered? When you are surrendered, how did attachment come [in you]? [...] The meaning of *surrender* is certainly big. Nothing is mine at all. When you *surrender*, you offer everything including the body, mind and wealth. When you have offered the mind, how can you generate thoughts in that mind according to yourself? [...] What will be the stage of the one who has given his mind? *Manmanaabhav*<sup>105</sup>. His mind will just remain attached there. [...] Can the one who is *manmanaabhav* have attachment? [...] If you are stamped as ‘the conqueror of attachment’, the *post* will directly reach the destination. [...] This is why you should definitely put [this] stamp. Then the surrender ceremony of these very mothers will be organized. Only those who have put [this] stamp will be called in that [ceremony]. A conference of only those who are conquerors of attachment will be held. So get ready very soon. (A.V.18.09.69, end of the middle part of pg.107, pg.108)
- You aren’t ordinary mothers, you are *Shiv-shakti*. *Shakti* means destroyers, conquerors, the ones who wave the flag of victory, the ones who reveal the Father in the world. While taking care of the household you should always have [this] unlimited intoxication: we are *Shiv-Shaktis*, the destroyer of demons. The Father Himself has come in the world for the mothers. You have this happiness, ‘we called the Father and He had to come’, don’t you? [...] The very task of the mothers is to awaken the *humjins*<sup>106</sup>. (A.V.09.05.84, beginning of pg.310)

<sup>104</sup> The death of the animal is the hunt for the hunter

<sup>105</sup> Merge your mind in Me

<sup>106</sup> Those of the same category

## MADHUBAN

- Madhuban is a great land. It is a great fortune and it is a great sin as well. If anyone goes to Madhuban and speaks anything wasteful, it accumulates a lot of sins [on him]. (A.V.12.03.84, middle of pg.210)
- This is a *wonderful* university. It looks like a house too, but the Father Himself is the True Teacher. It is a house as well as a school. This is why many people can't understand whether it is a house or a school. (A.V.22.04.84, beginning of pg.265)
- The specialty of Madhuban is that there is some or other new *addition* every time. (A.V.14.12.83, middle of pg.54)
- What is called Madhuban? Where there is a gathering of Brahmins, it is Madhuban. So, make every place in foreign countries into a Madhuban. If you make a Madhuban, Bapdada will also come because the Father's promise is that He has to come in Madhuban. So, where there is Madhuban, there is Bapdada. You will see many *wonders* in the future. [...] Where there is a gathering, Bapdada is also present in front of the eyes. Do you feel happy there or do you feel happy to come here? No matter what you say, the elder one is elder [and] the younger one is younger because there is certainly a special importance of the birthland (*janma bhumi*), the land of actions (*karma bhumi*) and the land of conduct (*caritra bhumi*) of the *direct* physical body. [...] So, there is an importance of the place, but grow your flower garden. Make [its] map like a Madhuban. When there is a minimadhuban, everyone will be attracted to see [it]. (A.V.11.02.78, end of pg.42, beginning of pg.43)
- This Abu is a very big pilgrimage destination (*tiirth*). The Father says, I come right here and I purify everyone [and] the entire world along with the five elements. There is so much service! There is just one Father who comes and brings about the true liberation (*sadgati*) of everyone. (Mu.18.01.71, end of the middle part of pg.2)
- It is not the rule to have a crowd here. The task [here] will continue in a secret way. (Mu.11.01.73, end of the middle part of pg.1)
- A *building* worth crores hasn't been built for this *university*. This house has been built. Children will come and live [here] later on. Those who are full of yoga will come and stay [here]. They will see the destruction through these eyes. (Mu.28.10.78, beginning of the middle part of pg.3)
- This Madhuban is the Confluence Age where you listen to the Father directly. There, the *Brahminis* (sister in charge) sit and narrate [murlis]. Here, Shivbaba sits face to face and explains. There is a lot of effect of this place. (Mu.26.10.71, end of pg.1)
- The residents of Madhuban are the ones who perform every task with the Father, aren't they? Will anyone else have such an elevated fortune that every action is performed in Madhuban along with Madhuban's Father? The Father Himself is present in all the four directions in Madhuban, isn't He? So, the specialty of the residents of Madhuban is that they experience every action in the company of the Father. [...] Those who always live with this experience are called the residents of Madhuban. When you don't experience this, you aren't the residents of Madhuban, you aren't the residents of Madhuban despite living in Madhuban at that time. And those who perform every action with the Father despite living far away are the residents of Madhuban despite living far away. The residents of Madhuban are those who live together [with the Father] in every act. *Bhagwat*<sup>107</sup> is a remembrance of Madhuban. (A.V.21.10.87, beginning of pg.100)
- Here, it is a spiritual business. There is physical business in the rest of the entire world. Actually, the entire business is carried out by the souls. (Mu.07.09.76, beginning of pg.1)
- This is a Divine task which is going on; it isn't an ordinary thing. People should come here and experience this. [...] The revelation of the *practical part* of the Father should certainly be received directly through every kind of means on the land of incarnation. (A.V.17.05.72, end of the middle part of pg.280)
- Madhuban is certainly the land of transformation. [...] Madhuban is called the great *yagya* (*Mahaayagya*) or *Raajasva Ashvamedh Yagya*<sup>108</sup>. So, offerings (*aahuti*) are made in the *yagya*. [...] Do you perform actions according to the name you give or not? The name is *Mahaayagya*, land of transformation and the land of boons. So, perform actions according to the name. (A.V.24.10.75, middle of pg.223)

<sup>107</sup> The stories of eloping of gopis (herdgirls)

<sup>108</sup> Literally, *Raajasva*: rule over the self, *Ashvamedh*: a Vedic horse-sacrifice. Here, the *yagya* to achieve self rule by gaining victory over our horse-like mind.

- The saying, ‘our home is the door of the Giver (God)’ (*apna ghar daataa ka dar*) is for which place? The actual door of the Giver [and] our home is Madhuban, isn’t it? You have come to your home, meaning the home of the Giver. Call it a home or the door, it is the same. You get comfort after coming to your home, don’t you? Comfort for the mind, comfort for the body as well as comfort for the wealth. You don’t have to go [anywhere] to earn, cook food to eat, you get relief from this [task] as well. You get readymade food on plate. Here you become Lords (*thakur*). Just like people ring the bell in the temples of the Lord, don’t they? They ring the bell when they have to wake up the Lord or when they have to put Him to sleep. They ring the bell even when they offer food (*bhog*). Your bells also ring, don’t they? Nowadays [the door bells] are *fashionable*, so a *record* is played. [...] Offering *bhog* to the living Lords starts at four [A.M.] [...] God is serving the children in the living form. Everyone serves God, but here God serves. Who? The living Lords. (A.V.25.11.85, middle of pg.56, beginning of pg.57)
- The special *programme* of the journey of remembrance should continue to go officially through Madhuban, then the fort of souls will remain strong. (A.V.03.08.75, end of pg.76)
- A *photo* on the first day when [someone] comes to Madhuban and then a *photo* of the time when he departs, both should be taken. (A.V.15.03.84, middle of pg.216)

### TO THE RESIDENTS OF MADHUBAN

- The residents of Madhuban should make a special promise to all the other souls. Which [promise]? You have to make this very promise: we all will become helpful to each other with a uniform stage and one opinion, just one elevated vibration [and] just one spiritual vision; [we] will become well-wishers, have good feelings and good wishes and despite having different *sanskaars*, we will strengthen the fort of making [our] nature, of having *satopradhaan sanskaars* like that of the One Father and of being in the quality of the self (*swa*). [...] Not just for themselves, but the residents of Madhuban should have the courage to make a promise to the gathering as well along with it. [...] Just like those from other zones have been told to give the proof of their individual special service, the residents of Madhuban too have to give the proof of this. You will get a *prize* in January just based on this. [...] Now the old ones should sustain the new arriving children, it means, you have to become helpful in making them move ahead through your form of teaching and through love and you should remain *busy* in this task day-and-night. This *avyakt part* is also especially for the new ones. [...] The task of the old ones is to show the proof of making the new ones go ahead of themselves and to show all the teachings in the corporeal form. (A.V.18.07.74, end of pg.118, pg.119, 120)
- The residents of Madhuban have received the boon of being tireless (*athak bhav*). So, you are tireless, aren’t you? Should the fair continue? The more you move ahead, this fair will just become bigger, it won’t reduce. The more you increase it, it will grow to that extent. [...] What is the new method of *purusharth* that the residents of Madhuban have found? [...] Make a new *invention* of easy *purusharth* and narrate it to others after experiencing it in practice. [...] Madhuban is a *stage* in front of the world. An *actor* on the *stage* has so much *attention* on every *act*. Even if he raises his hands, [he will do it] with *attention* because he knows that everyone is going to see him. [...] Make a new *plan* of how to become natural and easy *yogis*. [...] Prepare a *plan* to have easy *yoga* and tricks with which we can become natural *yogi* and experience it; narrate it to everyone, then they will glorify you. Make such new methods of *purusharth* in which there is less hard work and more success. Make such a *plan* that after seeing it, everyone will thank the residents of Madhuban. (A.V.13.01.78, middle of pg.24, pg.25)
- Now everybody’s eyes are especially on the main gems in Madhuban. So, in that observation you have to show such [stage] that their eyes just see your transformed vision; now [when you] don’t have that old vision, [when you] don’t have those old vibrations, the last *nagaara* (a kind of drum which makes loud sounds) will be played. This isn’t a *common* gathering, this gathering is wonderful. [...] So, everyone should have a vision that these ones have become and come out as Bapdada incarnate. (A.V.07.10.76, end of pg.1)
- You are *extra* fortunate, [more] than the others. Why? It is said, isn’t it? Those whose house is visited by many guests, they are very fortunate. So, you are also *extra* fortunate because a maximum of guests come here. [...] You should offer such hospitality that the one [who visits] becomes fully the guest of his own house. Your hospitality should make him a guest forever [of his house]. Bapdada used to set an example by doing this in the corporeal form. You have to offer such hospitality that you make [someone] a guest

for the entire life through hospitality for one day. This is called ‘the *son shows the Father*’. (A.V.16.07.69, middle of pg.88)

- It is famous for this Madhuban itself that no ordinary (*aisa-vaisha*) person can step here. Madhuban is the line of fortune. Nobody else can step inside it. Bapdada explains to you all, this is the line of love [and] Bapdada resides within the circumference of this love. Nobody can pass this [line] no matter if he cuts his head and keeps it. To get love in the corporeal form isn’t a small thing; as regards that (love in the corporeal form), when you see the cries in the future, you people will come to know its *value*. They will cry and fall at your feet. [...] The happiness, the taste of all the relationships which is contained in you souls, no one else can have it. So, always keep in front such high fortune of yours in the *drama*. (A.V.06.12.69, end of pg.153, beginning of pg.154)
- The residents of Madhuban have heard a lot. Is anything else left to listen? [...] Have you shot as many arrows as you have filled [in your intellect like quiver]? The residents of Madhuban have a *chance* of three kinds of *service*. They have a special *chance* of what kind of *service*? There is the support of this land of conduct or the land of boons especially for the residents of Madhuban as the easy means of service. If you narrate the glory of the conducts of this land to any soul, just like people don’t show as much *interest* in listening to the Gita as [they show interest] in listening to the *Bhagwat*. So similarly, the residents of Madhuban have the means of narrating the *practical* acts [of God]. [...] So, the residents of Madhuban can do *service* through *Bhagwat* [saying,] this happens here. (A.V.14.12.78, middle of pg.60, beginning of pg.61)
- The residents of Madhuban are *master* teachers. Whether you teach or not, your every action keeps giving teaching to every soul. Even if you perform an ordinary [action], they learn it before going and if you do an elevated [task], they learn it [before going] as well. You don’t give teachings, but to become the residents of Madhuban means to become *master* teachers. [...] You people don’t need to especially sit on a throne and teach. [...] Every resident of Madhuban become a sphere of *light* [and] *might*, then everyone will automatically be attracted and come within the *light* and *might*. Now the Father’s task is going on. (A.V.28.11.81, end of pg.184, pg.185)

### DON’T BEG

- A Brahmakumari has no right to ask for anything. It is better to die than to beg. (Mu.04.10.73, end of pg.4)
- They keep asking the students at the *centers* [saying:] we want this. Baba always says, don’t beg. [...] You shouldn’t beg. Whatever you want you can get it from Shivbaba. If you take it from anyone else, you will remember him. If you take everything directly from Shivbaba, you will remember Shivbaba again and again. Shivbaba says, your accounts of giving and taking are with Me. This Brahma is an agent in between. I am the Giver. Have *connection* with Me *through* Brahma. (Mu.25.01.72, end of pg.2)
- It is better to drown to death than to beg for the Brahmakumaris. Never ask for [anything]. ‘Today, it is Shivbaba’s birthday, they should at least send something’, don’t beg in this way. (Mu.04.04.72, end of the middle part of pg.3)
- It is better to die than to beg. You shouldn’t ask for anything. Many children ask for power, mercy [or] blessings. You have just been falling down the stairs in path of *bhakti* by begging, by rubbing your forehead. Now there is no need to beg at all. The Father says, follow the directions. (Mu.07.06.69, beginning of pg.1)
- The Father comes and makes us healthy [and] immortal again. He gives *drishti*, doesn’t He? Here, there is no need to ask for anything. You just have to follow the shrimat. (Mu.16.06.72, middle of pg.1)
- You shouldn’t take a *paisa*<sup>109</sup>, a *cowrie*<sup>110</sup> or anything else. They think, she comes to tie a *raakhi*<sup>111</sup>, we will have to give [her] something. Tell them, we don’t need anything else, just give the donation of the five vices. We have come to take this donation. This is why we tie the *raakhi* of purity. Remember the Father, become pure, then you will become this (Lakshmi-Narayan). As for the rest, we can’t take money [or] anything else. (Mu.30.04.75, end of pg.2)
- Baba always tells the children, children, it is better to die than to beg. When you have obtained the inheritance from the Father, why do you ask for anything? (Mu.28.07.77, middle of pg.2)

<sup>109</sup> Fraction of a rupee, now worth nothing

<sup>110</sup> Shell; something of no value

<sup>111</sup> A piece of silk or thread tied around the wrist of a brother by a sister as a mark of strengthening the bond of their relationship

- Don't become a beggar who asks for anything, become a giver. Don't wish to ask for respect, grandeur, praise, greatness, etc. If you beg, then just like no benefit is given to the beggars nowadays, people will make him run away all the more, these *royal* beggars automatically make themselves distant from all the souls. (A.V.16.05.74, middle of pg.43)
- I should get some justice. If there is no justice even in God's home, will I get justice anywhere else? Never become seekers of justice. The one who begs in any way won't experience himself as a satisfied soul. (A.V.27.11.78, end of the middle part of pg.77)

### MURLI

- You always get an explanation for everything in the murli, so you should *note* [it down]. The children don't *note* it down from the murli and then they sit and ask the same points from Baba. (Mu.08.10.72, middle of pg.2)
- Everyone is dependent on the murli alone. If you don't get the murli, how will you get shrimat? (Mu.11.02.76, beginning of pg.3)
- The murli [narrated] by the corporeal alone is the murli. The shrimat received from Madhuban alone is the shrimat. You can't find the Father anywhere else except Madhuban. [...] If Baba's *part* is played anywhere through a *sandeshi* (trance messenger) at the time of *bhog* etc., it is completely *wrong*. (A.V.11.04.82, middle of pg.365)
- To listen face to face [from the Father] is *number one*, to listen from the *tape*[recorder] is *number two* and reading from the murli is *number three*. (Mu.27.01.73, end of pg.3)
- You will awaken again after reading the murli. This task of printing murlis will go on with great force. The work of [using] *tape*[recorder] will also increase a lot. Murlis will even be sent to the foreign countries. (Mu.12.12.76, beginning of pg.3)
- The murli is a walking stick (*laathi*). Even if there is any shortcoming, it will be overcome with the help of this walking stick. This support itself will send you to your home and your kingdom, but [read the murli] with an aim, not as a rule, but [read it] with love. [...] A true Brahmin will be judged through the murli. Love for the murli means [to be] a true Brahmin; lesser love for the murli means [to be] a *half caste* Brahmin. (A.V.23.10.75, end of pg.220)
- You read the murli and throw it away, otherwise, you should keep these *versions* forever. (Mu.23.05.71, end of pg.1)
- You shouldn't *miss* the murli even for a day, otherwise, Baba considers you as fools. If you aren't able to (assimilate), you should think, I am body conscious. (Mu.14.01.72, beginning of pg.2)
- If they don't listen to the murli, definitely think that they are unfortunate, [they] aren't fortunate. You should never leave the murli. (Mu.27.09.73, end of the middle part of pg.3)
- It is good to keep the *notes* of the murli with you. This is gunpowder, isn't it? Many children keep *notes*. (Mu.16.10.72, middle of pg.2)
- The body of Brahma is the chosen one; so, only the murli that has been narrated through his body is the murli while the *service* that is done through the *sandeshis* (trance messengers) for a short period, this isn't called murli. There is no magic in that murli. There is magic only in the murli of Bapdada. This is why, whatever murlis were narrated, they all have to be revised. Just like posts were sent earlier, they will be sent to the main service center from Abu. [...] The *connection* of the murlis and letters will continue just like it was [earlier]. (A.V.21.01.69, end of pg.20)
- Isn't talking [to the Father] murli? Yes, you should see [Him]; all these things will certainly be fulfilled. (A.V.05.04.83, middle of pg.119)
- You get a *response* of the questions 'what should I do' and 'how should I do' daily in the murli. If you still ask, it means you have less power to bring the murli in practice. (A.V.04.02.80, beginning of pg.273)
- Now you are sitting face to face to the Father. There is so much difference in listening to the murli face to face. Just like you purchase this *tape*[recorder] *machine*, the *television* will also come one day. What is it that the Father won't arrange for the happiness of the children! It isn't a big thing, is it? (Mu.22.02.75, end of the middle part of pg.3)
- Many children don't pay attention to the murli. They don't read the murli regularly. There are some Brahminis like this as well who never read the murli, then what benefit would they be bringing to anyone?



There are many *Brahmanis* who don't bring any benefit. Neither do they bring benefit to themselves, nor to the others. (Mu.19.03.75, beginning of pg.2)

- Here, [the Father] makes [the knowledge] sit in the intellect properly face to face. There is a vast difference between listening to the murli face to face and reading the murli. (Mu.02.03.77, end of pg.2)
- The murlis began to be narrated since [the days in] Karachi. [...] Earlier, Baba didn't use to narrate the murli. He used to wake up at two o'clock at night and he used to write 10-15 pages. The Father made him write. Then copies were printed. In the path of *bhakti*, they take care of the papers [of] scriptures, etc. Day by day, they make bigger books. They make so many biographies. They read them and keep them but you read the murlis and throw them away, otherwise, you should keep these *versions* forever. (Mu.24.05.64, middle of pg.1)
- *Gopis* (herdgirls) can't live without the murlis, so this arrangement has been made. In fact, they become restless without the murli because this murli is something that makes our life like a diamond. (Mu.24.08.78, beginning of pg3)
- The *subject* of listening to the murli is different. That is about earning money. That won't increase your age, you won't become pure [through it], your sins won't be destroyed [through it]. Many listen to the murlis, then they continue to indulge in vices, they don't tell the truth. The Father says, if you can't remain pure, why do you come here? They say, Baba, I am an Ajamil. I will become pure only when I come here. (Mu.17.01.84, end of pg.2)
- You shouldn't *miss* such [knowledge, the] highest on the high knowledge even for a day. If you don't listen to the murli even for a day, it is marked *absent*. Even very good *mahaarathis* remain *absent*. (Mu.24.06.74, beginning of pg.3)
- The children should read and listen to the murli 5-6 times, only then will it sit in the intellect. (Mu.31.08.73, end of the middle part of pg.4)

### MAHARASHTRA

- The specialty of Maharashtra is, just like the name is Maharashtra, they (people of Maharashtra) will present a beautiful bouquet of great (*mahaan*) souls to Bapdada. The capital of Maharashtra is beautiful and prosperous. So, Maharashtra should bring such prosperous, well-known souls in contact. [...] Now, it is the *part* of these wealthy persons too in the last period. Not in relationship, but they have a *part* of [coming in] contact. (A.V.03.05.84, end of pg.290, beginning of pg.291)
- Do you know what the specialty of Maharashtra is? They are certainly great, but what special specialty is praised? Ganapati<sup>112</sup> is worshipped a lot in Maharashtra. What is Ganapati called? *Vighna vinaashak* (the remover of obstacles). [...] So, what will people of Maharashtra do? They will begin (*shri ganesh karna*) every great task, won't they? Maharashtra means the state which is always a remover of obstacles. [...] Maharashtra should always display this specialty in front of the world. You aren't the ones who fear obstacles, are you? The remover of obstacles are the ones who *challenge*. (A.V.17.04.84, beginning of pg.249)
- Is everyone making yourself complete with special boons of the Confluence Age? The Confluence Age is certainly called the age of boons. It is only in the Confluence Age that [something] impossible becomes possible. [...] The Confluence Age has the boon forever. [...] You just have to remember one easy point. [...] This is the seed. It is easy to catch the seed, isn't it? It is difficult to catch the expanse of the tree. So, remember one thing, now become the one who doesn't forget (*abhuul*). You became the ones who forget from the Copper and Iron Age and now you become *abhuul*. [...] The Father's love is always with the children. The Father always just remembers the children. Does the Father have any other task? To remember the children, He has just this task, doesn't He? Whether they know or not, the Father does remember [them]. Just like it is the task of the Father to remember the children, it is the task of the children too to remember the Father. (A.V.07.12.79, beginning of pg.91, middle of pg.92)

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<sup>112</sup> A deity with the face of an elephant

## MOTHER GURU

- Nobody's uplift is possible without the mother guru. The mother herself is made an instrument. *Jagatamba* is the main, isn't she? Look, there is so much influence of her. There isn't so much [influence] of Brahma, [there is influence] just in Pushkar<sup>113</sup>. Mostly the men go there. There is a great honour of Jagdamba. (Mu.13.07.72, end of the middle part of pg.3)
- Nobody can be benefitted without the mother guru. The men also obtain knowledge through you mothers. Men can't bring the true liberation of anyone. (Mu.09.08.72, beginning of pg.3)
- The Father comes and gives the post of guru to you mothers. In the temples also there is a *majority* of mothers. This is why it is said, Mother India [is] the incarnation of the *Shakti*. (Mu.17.08.72, end of pg.1)
- God says, '*Vande Mataram*<sup>114</sup>'. These mothers are our guru. There is extreme darkness without these mother guru. Arrows have been hit through these maidens. (Mu.30.07.78, end of pg.3)
- The directions of both, *Bap* [and] *dada* are famous. You should also follow the directions of the mother because the mother becomes the guru. Those mother and father are different. At this time, there is a series of making the mother a guru. (Mu.13.04.78, end of pg.2, beginning of pg.3)
- The Father also says, nobody can attain liberation and liberation in life without the mother guru. So certainly, when you are adopted by the mother, you will attain liberation in life. You should consider the mother as a guru. The children shouldn't have ego for themselves and they should give respect to the mother. You have to *follow* [her]. (Mu.02.02.77, middle of pg.3)

## MUKTI-JIVANMUKTI (LIBERATION AND LIBERATION IN LIFE)

- Those who become the Father's [children] and take *knowledge* from Him will definitely attain *jiivanmukti*. (Mu.08.02.68, beginning of pg.2)
- Those who study from the Father, it is they who attain the immense *jiivanmukti*. As for the rest, those who come later on attain [*jiivanmukti*] to a lesser extent. (Mu.12.01.73, end of pg.1)
- You understand, we have to stay alive in this very body and obtain the inheritance from the Father. This is why you shouldn't be disturbed during any illness etc. (Mu.25.05.70, end of pg.2)
- Every soul has the right to take the *birthright* from the Father. They certainly take it every *kalpa*. You take the inheritance of *jiivanmukti*. You get the inheritance of *jiivanmukti*. They too certainly attain *jiivanmukti*. The first birth is certainly [just] happiness. (Mu.09.06.69, middle of pg.3)
- There is the praise of *jiivanmukti* in a *second*, isn't there? We are becoming deities after taking the inheritance of *jiivanmukti* from Baba in this very birth. (Mu.23.11.76, end of pg.2)

## MILAN MELA (MEETING-FAIR)

- To meet means to see and show the face. (AV.11.04.83, end of pg.127)
- At this time, the main fair is certainly that of meeting the Supreme Soul, the Father in the form of a soul or you can say that it is the fair of the soul and the Supreme Soul; not through just one relationship, but this is the meeting (*milan ka mela*) through all the relationships with the Father with whom we have all the relationships or it is the fair of [making] every attainment. You automatically make attainments by meeting (*milan manaana*) the Father with whom we have all the relationships through all the relationships in a *second*. There are expenditures in other fairs, but this fair is that of making all the attainments and even if you achieve anything in other fairs, you will achieve [something] only after giving something, but what do you give here? You just give something what you can't take care of, don't you? (A.V.08.07.73, beginning of pg.120)
- Now the *avyakt milan* (meeting) through the *vyakt* (the corporeal one) will also end, then what will you do? Will you not meet [Him]? Instead of a temporary meeting, you will become the one with the experience of a meeting forever. You will experience just like you are meeting [the Father] very closely [and] face to face. (A.V.24.12.72, middle of pg.387)

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<sup>113</sup> A place in Rajasthan

<sup>114</sup> Salutations to the mother

## FAITH AND DOUBT

- If [someone] has faith that the Father has come from the Supreme Abode to give us the capital, he will immediately come and meet Baba. He won't accept anybody's words. He won't accept the words of [his *laukik*] father either. (Mu.02.01.73, beginning of pg.3)
- Though some give in written: truly, Shivbaba teaches [us] but you shouldn't feel happy about it. They don't have faith at all. Though someone even writes a letter, the Father writes [to him]: you don't have faith at all. If [someone] has faith that he gets the inheritance from the *most beloved Father*, he won't wait even for a *second*. The intellect says that the poor will run [to meet Baba] immediately. Rarely, some wealthy men will emerge. (Mu.15.02.78, end of pg.3)
- When you have faith that the lamp (*shamaa*) has come, why shouldn't you burn to death? *Arey*, when you have found such Baba, you should run [to Him] immediately. Some say, I have had faith for [the last] twelve months. *Arey*, where were you for so many months? You have come to meet [Me] today? Baba has come to make you the masters of heaven [and] you don't meet Him? If [someone] has faith, he would even try to jump and run away from jail to meet the Father. When Baba listens [to those ones], He wonders! [He thinks:] It has been two years and you haven't met the One who makes you the master of such heaven? (Mu.12.05.73, end of pg.4)
- When you have faith that the Unlimited Father teaches you, gives you the inheritance for 21 births, you can't wait without meeting [the Father]. When you have become [the Father's] child, the Father will give you the inheritance directly. First of all, sit in the *bhatti* for one week. You will continue to get this *knowledge* everyday. (Mu.22.12.73, middle of pg.2)
- There is no question of crying or becoming body conscious for the one who is *nishcay buddhi* (having an intellect with faith). (Mu.17.12.73, beginning of the middle part of pg.3)
- Those with faith in the intellect will definitely write a letter to the Father at least once a week. It doesn't matter if it is just a *card*. [He will write:] Baba, I remember you. I do this service of Yours. When he writes [and sends] the news of *service*, I will believe him. When he shows the proof of *service*, Baba will think, there is good hope in this one and then you should also think that Baba is alone, we children are many. It is not that Baba will have to respond everyday. No. If someone is poor, he can also get money [from the *yagya*] for a *ticket*. (Mu.22.12.73, end of pg.3)
- Though they write, 'we have faith, we know Baba', still, they become quiet while following [the knowledge]. If they don't come for 6-8 months, 2-3 years, Baba understands that they don't have complete faith in the intellect. They aren't completely intoxicated. (Mu.27.08.76, middle of pg.1)
- Very firm faith is required in this [knowledge]. Shivbaba can never make any mistake. This one can make [a mistake]. Both of them are together but you should have faith that it is Shivbaba who explains. We will have to follow that (Baba's words). If you consider [Baba's words] to be Shivbaba's *shrimat* and continue to follow [them], even [anything] wrong will become right. (Mu.19.01.71, beginning of pg.3)
- Unless they first have faith that these are the great sentences of the Supreme Father Supreme Soul, they won't believe your words. First of all, you should try to make them have faith. (Mu.22.01.71, middle of pg.4)
- Those who have faith will have to go and meet the Father. Baba, I catch Your feet. (Mu.22.12.73, beginning of pg.2)
- Now Ram Shivbaba gives directions, there is victory in faith alone. There will never be harm in this. The Father will even make the harm into benefit, but for those with faith in the intellect. Those with a doubting intellect will continue to wander in uncertainty all the more. Those with faith in the intellect will never wander in uncertainty. They will think, Shivbaba is sitting on this chariot. He is giving opinion. The one with firm faith in the intellect can never suffer a loss. Baba Himself guarantees [this]. (Mu.10.12.68, middle of pg.2)
- If [someone] has any wrong doubt for the Father, then that's it (*lo*), he died. Why should you have doubt for the One through whom you become like diamonds? If you leave the Father for any reason, you will be called unfortunate. (Mu.01.09.69, beginning of the middle part of pg.3)
- If you have complete faith in yourself, in the Father and the *drama*, it isn't possible that you never get victory. If you don't gain victory, then definitely, there is lack of faith in some or other *point*. (A.V.12.12.83, middle of pg.47)

- All those who remain victorious by always being the ones with a faithful intellect, the atmosphere becomes cleaner gradually through those ones with a faithful intellect. They do the service through the mind because the people everywhere see the souls with a faithful intellect and think, 'they have found something'. (A.V.17.12.79, beginning of pg.128)
- If you have even a little worry, there is lack of faith. If you ever have even a little worry about anything, what is the reason of it? There is definitely lack of faith on some or other point. Whether there is lack of faith on the *drama* or there is lack of faith on yourself or there is lack of faith on the Father, if there is even a little lack of faith on any of the three kinds of faith, you can't remain carefree. (A.V.13.01.86, end of pg.152)
- The greatest disease is worry. Even the *doctors* don't have the medicine for the disease of worry. They will give *temporary* medicine to make you sleep but they won't be able to remove the worries forever. The more the people with worries run after [making] attainments, the more the attainments run ahead of them. This is why the feet of faith should always remain unshakeable. To always [think:] one strength and one faith, this itself are the feet, [...] the victory of such children with a faithful intellect is certain. (A.V.13.01.86, end of pg.152, beginning of pg.153)
- Intelligent children will just think: whatever happens is beneficial. [...] Even if you see loss externally, there is benefit contained even in that loss. [...] No matter what happens, let it happen. The Father belongs to us and we belong to the Father, so nobody can do anything. This is called [to be the one with] a faithful intellect. (A.V.07.03.81, beginning of pg.26)
- Not just faith in the Father, the *Teacher* and the *Satguru*, but along with this faith, you should also have a complete faithful intellect towards His orders, His teachings and His *shrimat* and follow [the knowledge]. (A.V.26.05.69, end of pg.64)
- Those who are victorious because of having a faithful intellect will never describe their victory. They won't complain about others [saying]: look, I was *right*, wasn't I? Making this complaint or describing [this] is a sign of emptiness. An empty thing jumps around (unstable) more, doesn't it? (A.V.25.11.85, beginning of pg.55)
- Is there ever a *percentage* in faith? You are indeed the Father's children, aren't you? It is not that you are [His children] 90% and you aren't 10%. Have you ever seen such a child? Faith means 100% faith. [...] The first sign of the one with a faithful intellect is [he will be] victorious. (A.V.09.02.75, end of pg.57)
- There are four main things to become the ones with a faithful intellect. [...] The first thing is, faith on the Father, to know and accept Him in the very form through which He is playing the *part* [and] how He is. 2. To clearly know and accept the *knowledge* received from the Father through experience. 3. As regards yourself too, to know your importance, accept [it] and follow just according to the importance of the place, your elevated stage and your elevated *part*, the elevated life and high Brahmin life of your *alaukik* birth. 4. To know the time of the present elevated, *purushottam*<sup>115</sup>, beneficial, stage of ascending celestial degrees and to take every step after knowing it. (A.V.08.02.75, end of pg.53, beginning of pg.54)
- There is just one star which never changes its place. Are you such a star? That is the star with a firm will, which is called the Pole Star (*Dhruv sitara*) in this world of ours. (A.V.20.05.74, end of pg.44)
- The sign of the stars of success is that there will be firmness in every thoughts of theirs: we have achieved success many times and we have almost achieved it even now. [...] They will be the ones with a faithful intellect in everything. [...] Every act of theirs will show the way to many souls. [...] Every act of theirs will become the instrument to teach a lesson to many souls and every action of theirs will be a form of teaching. (A.V.14.07.74, end of pg.110, beginning of pg.111)
- The examination of faith is, the things that you consider possible will come [in front of you] as an examination in the form of [something] impossible. Will you still remain firm? (A.V.08.02.75, end of pg.53)

### LETTER OF FAITH

- The first main thing is that you have to give the recognition of the Mother and the Father. [...] So ask [them]: what is your relation with the Supreme Soul? What inheritance do you get? You should make them write this. There is no use of explaining all the other [pictures in the] exhibition and writing [this] in the

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<sup>115</sup> Best among the souls in following the code of conduct

end. The main thing is to give the introduction of the Mother and the Father. Now if you have understood, then write; otherwise, it means that you haven't understood anything. You should explain from your heart and then make them write: truly, this is *Jagatamba* (the World Mother) and *Jagatpita* (the World Father). They should write that they truly get the inheritance from the Father. When they give this in written it will be considered that you have done some *service*. (Mu.12.03.87, end of the middle part of pg.2)

- The daughters write: our throat has choked [explaining the knowledge to others], but don't go into many details at all. Explain the first main thing and make them write [and] then [tell them] other points. You have to explain fully just one picture, [the picture] of 'the Trimurti'. You have faith that these are your parents, you will get the inheritance through this. (Mu.12.03.87, end of pg.2)
- You should make them write: truly, just like you are taking the inheritance from the Mother and the Father, we too want to take the inheritance. You should also tell [them] that there should be everything including their (the ones who give it in written) *address*, etc. (Mu.12.03.87, end of pg.3)

### **JOB AND BUSINESS**

- You shouldn't serve etc. any bodily being. (Mu.10.06.75, beginning of pg.2)
- Baba is also trying to make very good children who are free from bondages leave the job as well. The income of this *government* is certainly much higher than [the income of] that *government*. (Mu.25.06.75, end of pg.1)
- Those who have firm faith will say, what will we do with this burden (*tokri*<sup>116</sup>) of a job? But complete intoxication is required. (Mu.25.06.75, end of pg.1)
- They think that they do business etc. for Baba. Whatever we have, we will give it to Baba. Baba never ever (*hii*) listens to such words. (Mu.03.01.74, beginning of the middle part of pg.2)
- The Father has explained, you may also have a rest for eight hours. Work eight hours for your livelihood. You have to do that business etc. as well. Along with that, Bapdada has also given this business of making [others] equal to yourself. This is also a livelihood, isn't it? That is for a temporary period and this is for the livelihood for 21 births. (Mu.20.03.68, end of the middle part of pg.1)
- Males definitely have to study and do a job for a livelihood. *Females* don't have to do a job, but nowadays even *females* do a job. (Mu.03.12.73, end of pg.6)
- Many children ask Baba: should I do this business or not? Baba writes: have I come to see your business etc.? I am a *teacher* to teach. Why do you ask Me about business? (Mu.19.12.73, beginning of the middle part of pg.3)
- He went to [do] a job, then gradually, because of the colour of the company he got married, he fell in love [and] went away. There is no *certainty*. (Mu.27.12.73, end of pg.5)
- Children don't stand up yet. They remain entangled in the burden of the job. If you are free from bondages, you should engage in *service*. (Mu.04.08.76, end of pg.3)
- This is the best occupation. All the other businesses that the human beings do are false. You just have to do one occupation, remember the Father and the inheritance. (Mu.17.07.72, end of pg.3)
- Those who die worrying about the business, children etc. will ruin themselves in vain. If you remember Shivbaba, you will be glorified a lot. Because of becoming body conscious you are ruined. (Mu.09.07.71, end of pg.1)
- The maidens are certainly *free*; they aren't supposed to do a job. Instead of that *knowledge*, take this [knowledge], then you will get the inheritance for 21 births, otherwise, you will even lose the sovereignty of heaven. (Mu.11.04.75, end of pg.3)
- You do this business etc. for a livelihood; that is an illusive (*mayaavi*) business. This is also your livelihood for the future. In fact, this is the true earning. (Mu.25.08.76, beginning of pg.2)
- Baba keeps explaining, we don't have to live [in the old world] for a long time. If you have a lot of wealth, sit peacefully and take the inheritance from the Father. Leave the difficulties of the business. (Mu.05.02.78, end of pg.2)

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<sup>116</sup> Literally means a basket

## PURITY

- Those who go to the Father and understand, they alone will take the vow of purity. The Father sits and transforms the sinful, unworthy into worthy ones. (Mu.02.09.77, end of pg.3)
- The special basis of this Brahmin life is certainly *purity*. The righteousness of you all righteous souls is certainly *purity*. *Purity* itself is the greatness of this country of India. *Purity* itself is the *prosperity* of you Brahmin souls. [...] *Purity* itself is the basis of world transformation. It is just because of *purity* that still now, the world considers your non-living pictures to be more elevated than the living ones. Even the well-known souls of the present day bow their head in front of *purity*. [...] Impurity is the religion of others (*pardharma*) [and] purity is the religion of the self (*svadharmā*). You find it easy to adopt *svadharmā*. The Father's first order for the obedient children is: 'become pure, only then will you be able to become a *yogi*. [...] Ever since you are born, the *sanskaars* of impurity shouldn't *emerge* even in the thoughts. You have left impurity, i.e. poison. To become a Brahmin means to renounce impurity. (A.V.14.01.79, beginning of pg.211, beginning of pg.212)
- You will attain a position according to purity. As for the rest, when there is a reduction [of purity] to some extent, you will also be born late. (Mu.02.10.76, middle of pg.2)
- Purity alone is the first means to become a *yogi*. Purity alone is the means to experience the Father's love. Purity alone is the basis of success in service. (A.V.27.02.85, end of pg.194)
- The children who are rulers<sup>117</sup> don't find [maintaining] purity to be difficult. Those who find [maintaining] purity to be difficult shake more. If purity is *svadharmā*, the birth right, you will always find it easy. [...] A soul who is a ruler takes a firm oath soon after coming [in the knowledge] that purity is the Father's right; this is why you certainly have to become pure. (A.V.02.03.85, beginning of pg.206)
- The vow of celibacy alone isn't called purity, there should be *purity* in the thoughts, nature [and] *sanskaars* as well. Suppose there is the thought of jealousy or aversion for each other, it isn't *purity*, it will be called *impurity*. In the definition of purity, there shouldn't be even a trace of any vice. There shouldn't be any kind of *impurity* even in the thoughts. (A.V.31.10.75, end of pg.253)
- The very first right is of purity. Based on it you attain happiness and peace [and] all the rights. So, always be *number one* in obtaining the first right of purity, then you will be *number one* in attainments as well. Never make the *foundation* of purity weak; only then will you go '*last so fast*'. (A.V.05.04.81, end of pg.129)
- *Purity* itself is the *personality*. The more you have *purity*, the *personality* of *purity* will automatically make everyone bow their head. [...] The *personality* of *purity* makes even the heads of very big personalities bow. [...] Wherever you see, you should see *purity* and only *purity*. At present time [people] just want to experience this which can't be seen in all the four directions. No matter how great a soul someone is, they are well-known, but they don't have the vibrations of *purity*, because they accept the attainment of fame, respect [and] honour. [...] Now this *personality* of *purity* is required in the *practical* life. [...] This is the greatest *personality* of the world. We thought something else and saw something else. They should experience: something that isn't in our intellect is in the *practical* life of these ones alone. (A.V.01.04.78, beginning of pg.72, beginning of pg.73)
- Purity is the greatness of the great life of the Confluence Age Brahmins. Purity is the elevated decoration of the Brahmin life. [...] The basis, i.e. the *foundation* of the result of the previous deeds (*praarabdha*) for 21 births is purity. The basis of the meeting between the children i.e. the souls and the Father is a pure intellect. The basis of all the attainments of the Confluence Age is purity. Purity is the basis of attaining a worship worthy position. (A.V.06.01.82, middle of pg.218)
- The main thing to become the *holiest* is to become truthful with the Father. Just to imbibe celibacy isn't the *highest stage* of *purity*, but *purity* means *reality*, meaning truthfulness. (A.V.25.06.77, middle of pg.275)
- The special method to make [those with] the religious power (*dharmasatta*) devoid of their power is to prove purity and to prove [our] unity in front of those with the political power (*raajyasatta*). [...] If you accomplish both these powers, the flag of the power of God will wave easily. (A.V.21.02.85, beginning of pg.186)

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<sup>117</sup> *Adhikaari* – one who possesses right; someone entitled to authority power

- Do you have so much strength (*samarthi*) in the thoughts that you can do the service of the souls of the world through powerful thoughts? So that you can purify the atmosphere according to the purity (*shuddhi*) of vibrations (*vriddhi*)? Do you have the power of vibrations? *Shuddh* (clean) means *purity*. The basis of *purity* are the vibrations of the awareness of [being] brothers for each other. (A.V.04.01.79, middle of pg.176)
- The power of purity is so great that you even transform nature through your pure mind, i.e. pure vibrations. The visible proof of the mental power of purity is the transformation of nature as well. The transformation of nature [happens] through the transformation of the self. [The transformation of] the person [comes] before [the transformation of] nature. So, there is so much effect of the power of purity through the mind [that it brings about] the transformation of a person and the transformation of nature. [...] If you become [the ones with] 14 celestial degrees from [the ones with] 16 celestial degrees with respect to the *percentage* of purity, what will you have to become? When there isn't 16 celestial degrees of purity, meaning perfection, how will you achieve attainments of the means of complete happiness and peace? (A.V.24.03.82, end of pg.313, beginning of pg.314)
- You certainly don't have any relationship with each other. Even the relationship of Brahmakumar-kumaris, [i.e.] brothers and sisters makes you fall. All the relationships should be with the One alone. This is a new thing. You also have to go back [to the Supreme Abode] after becoming pure. (Mu.30.04.74, beginning of pg.2)
- Those who have attained *sadgati* are pure. No one impure can touch them. A *boundary* is set in the temple of Lakshmi-Narayan. Nobody can touch [them]. But nobody considers themselves to be dirtied by the urine [of lust] (*muut paliitii*). The Father comes and purifies the ones dirtied by the urine [of lust] in the entire world, but even the dirty people (*malecch*) don't know that they are dirty, the ones with a stone like intellect. Now the Father sits and explains, you are dirtied by the urine [of lust]; now you have to become pure again. (Mu.20.11.74, middle of pg.1)
- If you have *number one* faith, you won't find it difficult to imbibe the main purity while following [the knowledge]. If the purity shakes you even in the dreams, if it creates commotion, think that the *number one foundation* is weak, because purity is the *svadharma* of the soul. Impurity is *pardharma* and purity is *svadharma*. So, when you have faith on *svadharma*, *pardharma* can't shake you. (A.V.04.12.95, beginning of pg.47)
- Sins (*paap*) are committed through the thoughts too. The visible fruits of the sins committed through the thoughts are also obtained. Any kind of weakness of the self in the thoughts is certainly accumulated in the account of sins, but if there are vibrations under the influence of any vice even in thoughts towards other souls, this is also a great sin (*mahaapaap*). (A.V.03.12.78, end of pg.94)

### DISPUTES OVER PURITY

- So many daughters in bondage suffer beatings. If anyone beats you [and] there are marks [of it], *report* it to the *government* immediately; then you will become free immediately. But you need courage, you need to be completely *nashtomohaa*<sup>118</sup>. Finally, you children are going to win. (Mu.14.05.73, end of pg.3)
- A child used to come in Bombay. He took the vow of purity so, there were a lot of fights at his home. A daughter used to go to organize the *class* so, her brother said [to her], if you go there, I will kill you. (Mu.24.01.78, end of pg.1)
- The Father says, become pure. If anyone creates obstacles in it, you shouldn't care [about it]. You can certainly get pieces of roti (*capaati*), can't you? (Mu.28.09.75, beginning of pg.3)
- There are quarrels over this very purity, but [the female] should be very strong. At this time, instead of becoming a prostitute to give vices, it is better to do some or other job for the livelihood and remain pure. There are such ones too. (Mu.25.04.71, end of the middle part of pg.3)
- When the mothers become pure, there are so many fights. If the husband doesn't let [the wife] become pure, then atrocities will definitely be committed; then they will run away, won't they? (Mu.13.12.71, beginning of pg.3)
- People don't create so much commotion (*hungaamaa*) against any other organization because here, it is mainly about purity. There will be quarrels over this very topic from the beginning till the end. When those

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<sup>118</sup> Conqueror over attachment

from very big families come [in knowledge], there will be big commotions as well. (Mu.30.11.70, beginning of the middle part of pg.2)

- The Father also explains that obstacles to purity will be created. Atrocities will be committed against the weak ones (*abalaa*). The very names are Duryodhan, Dusshaasan. (Mu.01.05.69, beginning of the middle part of pg.1)
- [People] suffer beatings only on becoming pure. The Father says, I have come to break everybody's home. (Mu.01.06.76, beginning of the middle part of pg.2)
- There are fights over [the topic of] vices alone. If they don't spare you for vices, you will definitely say, it is better to clean utensils than this. We will mop and sweep (the floor), but we will remain pure. A lot of courage is required in this. When someone goes under the shelter of the Father, Maya also starts fighting [with them]. (Mu.06.8.76, end of pg.2)
- You won't be able to remember the Father because of becoming impure. There are many like this too. When they are free from the accounts of karmic bondages, when both the wheels of the vehicle are pure, they will follow [the knowledge] properly. When both (the husband and the wife) become pure, they will sit on the pyre of knowledge, otherwise, there are quarrels. (Mu.07.09.76, middle of pg.3)
- Some say, Baba we live at home; she (the wife) doesn't let me touch her. [Baba says,] *arey*, it isn't that time now. It is certainly not correct to touch the wife, otherwise, the vices will pull you. (Mu.06.10.76, end of pg.1)
- If anyone speaks with anger, stay silent and keep watching. There are fights over [the topic of] vices alone. Alright, if the husband beats you, remember Shivbaba: O Shivbaba! He beats me. By remembering Shivbaba you will attain *mukti*. You will attain the final destination according to your thoughts in the end. (Mu.29.10.76, beginning of the middle part of pg.2)
- You have to tolerate a lot of atrocities for becoming viceless. (Mu.06.03.84, middle of pg.2)

### **THE FATHER, THE PURIFIER OF THE IMPURE**

- Such a big guest has come in an incognito disguise to purify the impure. The Father says, I have left My Supreme Abode and come in the impure world, in an impure body to teach the children. (Mu.12.10.78, end of pg.3)
- The *part* of purifying [everyone] after coming in the impure world and an impure body is of this One alone. (Mu.03.01.84, middle of pg.2)
- If He has to perform the task of purifying the impure, will He go into walls and lumps of soil (*thikkar*) and do it? This itself is called extreme darkness. (Mu.23.01.84, beginning of pg.2)
- My very *part* is to purify the impure. This is a connection of the intellect or the company of the Father face to face. We are coloured by the company, aren't we? It is said that [good] company takes you across and bad company drowns you. (Mu.04.05.69, beginning of pg.2)
- You yourself say, O Purifier of the impure [...] to whom did you say this? Brahma, Vishnu [or] Shankar? No. The Purifier of the impure is only the One. (Mu.26.05.69, end of pg.3)
- You have to become pure through the Father, otherwise there is no need to call [Him]; there is no need to worship either. (Mu.10.09.69, beginning of the middle part of pg.2)
- They call God [saying]: Come and wash the cloths dirtied by the urine [of lust] of us souls. Brothers have called: O Purifier of the impure, the Father of all of us souls, come and clean our cloth. (Mu.13.06.69, middle of pg.2)
- Though Mamma doesn't have a body, she continues to make *purushaarth*. She goes on *service*. She sits in the body of the children and shows the path of purifying the impure. (Mu.22.07.72, beginning of pg.2)
- He is the Purifier of the impure and He is the Master of the world too. (Mu.29.07.78, end of pg.2)
- Definitely, the Father will make us pure as well. [...] Whatever *part* is to be played will be seen in the future. (Mu.28.01.68, beginning of pg.3)
- The children know that they are on the *service* of God. Our very occupation is to purify the impure. You will also have to tolerate. Difficulties will definitely arise. Obstacles will be created. If anyone asks you: what is your aim? Tell [them], our very aim is [to purify] Bharat which has become impure. You keep calling the Father, the Purifier of the impure [saying], come, purify Bharat and go. The Father has received this order; so, the Father is performing this task along with us children. We are performing the spiritual



service of Bharat of purifying it. [...] The Father certainly won't come alone and purify it. We are also His helpers. (Mu.05.02.68, middle of pg.1)

- The Father is certainly bound in the *drama*. It is His *part* to purify the impure. We won't call it [His] glory, in fact, this is His *duty* to purify the impure. A teachers's *duty* is to teach, isn't it? Why will you glorify the one who performs his *duty*? It is [His] *part*, isn't it? The Father says, I too am under the control of the *drama*. Then what power does He have? In fact, this is His *duty*. He has to come at the confluence of every *kalpa* and show the path of purifying the impure. I can't live without purifying [everyone]. (Mu.13.02.68, end of pg.1, beginning of pg.2)
- The Father says, if you become pure through Me, you will become the masters of heaven, the pure world. Now the impure world is to be destroyed. (Mu.08.04.78, middle of pg.3)
- The Father says, I establish a laundry (*dhobi ghaat*) in Bharat alone every five thousand years. (Mu.16.04.78, end of pg.2)
- There was a *bhatti* of these people in Karachi for 14 years. The clothes became so nice [and] fair [because of] being washed continuously. Some broke away [and] some remained dirty just like before. Nowadays [people] can hardly wait for even seven days. Earlier, it was a complete *bhatti*. (Mu.16.04.78, middle of pg.3)
- Whoever comes inside, tell [him], look, it is written Prajapita Brahmakumar-kumaris. Prajapita is certainly the father. [...] He makes the impure human beings into pure deities. How? There is a *machinery* for that as well. This is the spiritual *nature cure*. (Mu.10.01.75, middle of pg.3)
- [You] have called Him: Come, purify us and take us Home. Look, how is [His] *duty*; you yourself call [Him]. (Mu.08.04.69, end of pg.3)

### PURUSHAARTH (SPIRITUAL EFFORTS)

- You have to make *purushaarth*, though those who come later on go faster than those who have come before. (Mu.12.10.78, end of pg.1)
- If you want to obtain fruits (*praalabdha*) for a longer period, you also need to make *purushaarth* for a long period, don't you? If you make *purushaarth* in the *last time* (moment), the fruits that you get will also be the *last* [fruits]. [Your] *purushaarth* isn't [of] the *first* [quality] and the fruits that you want is [of] the *first* [quality]? What will happen if you get whatever is left in the end? Just like [your] aim of attainments is of the *first* [position], make *purushaarth* also according to it. (A.V.09.02.75, end of pg.59)
- The shortcomings for a long period will deceive [you] in the end. If the rope of any shortcoming remains, you won't be able to fly. (A.V.14.04.83, beginning of pg.145)
- Baba writes: you have blackened your face. Now you can't come here. What will you do after coming here? At least, stay there and make *purushaarth*. Once you fell, you have just fallen, it is not that you will be able to achieve the position of kingship. It is said, if you rise, you will taste the nectar of heaven [and] if you fall, you will [become] a complete *caandaal*. (Mu.18.08.76, end of pg.3)
- A lot of time for [making] *purushaarth* has passed away. Now even a little of the little [time] is left. [...] A little time of this fair is also remaining. This is why now you have listened a lot; to listen means you had this Brahmin birth just through speech, so, you are called *mukhvanshaavali*. [...] After listening you have to become an embodiment; this is why the *last stage* is of the embodiment of remembrance (*smriti swaruup*). (A.V.30.01.79, end of pg.250)
- No *seat* except two [or] three [seats] have been fixed yet. Now, whoever wants to make *purushaarth* to whatever extent, he can make it. [...] Now it is *late*, but it is not *too late*, this is why everyone has a *chance* to move ahead. [...] So, you should always have zeal and enthusiasm. It shouldn't be that [you think:] alright, anyone may become *number one*, it doesn't matter if I am *number two*. This is called weak *purushaarth*. (A.V.25.10.87, end of pg.107)
- When those who are instruments always remain in the enthusiasm of *purushaarth*, others also remain enthusiastic after seeing them. To become tired in [making] *purushaarth* while following [the knowledge] or if the speed of *purushaarth* becomes ordinary while following [the knowledge], this is the sign of what? There shouldn't be obstacles, but even if the affection isn't elevated, it will also be called laziness. (A.V.04.03.72, end of pg.236)

- A *purushaarathi* should never think: I can also suffer failure after making *purushaarth*. You should always think: whatever *purushaarth* I have made can never go waste. If you make *purushaarth* in the right way, if not now, you will definitely achieve success in it some time. (A.V.27.04.72, beginning of pg.255)
- How do you interpret the meaning of the word *purushaarth*? Consider yourself a *purush*, i.e. a soul while living in this chariot; this is called [to be] a *purushaarathi*. [...] *Purushaarathi* means the one who considers himself a charioteer (*rathi*). [...] If there is a difference between knowing and following, the one with such a *stage* won't be called a *purushaarathi*. *Purushaarth* always keep the goal in front of them and walk. They never stop. They [do] start looking at the scenes which come in between on the way, but they don't stop. (A.V.03.05.72, middle of pg.261)
- The longer the period for which you make yourself an embodiment of success (*safalataamuurt*), you will become the ruler of a complete kingdom for a long time to that extent there. Suppose, if some don't become an embodiment of success for a longer period, if they become [that] in the end or some time before [the end], then accordingly, they become the rulers of a kingdom for a short period; they don't get [it] for the entire period. Only those who remain absorbed in the *purushaarth* of becoming complete for a long time, become the rulers of a kingdom for the entire period. (A.V.14.10.76, beginning of pg.1)
- Now the *purushaarth* isn't powerful, it is loose. Certainly, everyone is a *purushaarathi*, but the *purushaarth* which should be powerful, isn't filled with that power. [...] If you stay with such a loose *result*, what will be the *result* of the forthcoming examinations? Tough examinations are going to arrive; in order to face them strong *purushaarth* is also required. (A.V.09.06.69, beginning of pg.73)
- The examination will take place in the end. Three numbers will be declared. Whoever makes *purushaarth* to whatever extent, he will get marks accordingly. It is in your hands to make your fortune. (A.V.06.07.69, end of pg.83)
- I certainly give remembrance and love everyday. I send the treasure to the children. I keep challenging everyone: continue to make *purushaarth* to take the unlimited inheritance on the Father's shrimat. Don't make mistakes or give excuses in this. They say, we have karmic bondages. This are your karmic bondages; what will the Father do about it? The Father shows the path [saying]: if you do remain in yoga, [your] karmic bondages will continue to be destroyed. (Mu.09.02.78, beginning of the middle part of pg.2)
- When some are under bad planetary influence (*grahaacaari*), they come under the planetary influence of Rahu<sup>119</sup> [and] then they become traitors. [...] There is nothing to regret at all. You have to be strong in your intoxication (elation). You certainly have to tolerate a little for the establishment of the capital. Baba won't place a crown [on your head] without any hard work [of yours]. Then everyone would have placed [a crown on themselves]. The Father keeps explaining, everyone has to make *purushaarth*. (Mu.27.04.71, beginning of the middle part of pg.3)
- The sign of [being] a *Suryavanshi* is, intense *purushaarth*; to do [anything] as soon as you think [about it]. (A.V.22.03.82, beginning of pg.310)
- When you are influenced by the atmosphere, keep a physical example in front of you. An incense-stick is never influenced by the atmosphere [but] the incense stick is meant to change the atmosphere. (A.V.11.07.74, end of pg.105, beginning of pg.106)
- The Confluence Age is the age of the impossible becoming possible. This is the very age to make possible what the entire world considers impossible. (A.V.01.02.75, end of pg.37)

### QUESTIONNAIRE

- The word Prajapita should definitely be written before the word 'Brahmakumaris'. Saying 'Prajapita' proves [the presence of] the Father. The very question that we ask is, what is your relationship with Prajapita? Because many have the name 'Brahma'. [...] Nobody has the name 'Prajapita'. (Mu.07.09.77, beginning of pg.2)

### PAMPHLETS, LETTERS [AND] CARDS

- Certainly, there is no need to write letters etc. to vicious relatives etc. Without knowledge they won't understand if you just write [to them]. (Mu.02.04.75, end of pg.2)

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<sup>119</sup> Name of a demon who is supposed to seize the sun and moon and thus cause eclipses

- When you go home from here, you don't even write a letter [to the Father]. A child is so dear to the father. If he (the father) doesn't get a letter, if he (the child) falls sick, [the father thinks]: no one knows whether my child has died [or] what happened [to him]! [...] Maya makes some into a complete corpse. They don't even write a letter while being alive, [then] there is no question [of writing] at all after dying. Baba will also write a letter only when they (the children) themselves write. (Mu.27.07.73, end of the middle part of pg.3)
- Baba doesn't trust any one [particular] person. Everyone has a right to write a personal letter. (Mu.17.05.71, end of pg.3)
- Not just the letter of happiness and well-being, you should do *service* and write the news: Baba, I did this *service*. Baba's stomach will never be filled by just writing your remembrance and love [to Him]. (Mu.22.10.73, beginning of pg.4)
- There are many children who write news [to their relatives] secretly. They ask for [their] letters at a different *address* so that Mamma and Baba don't come to know. They are cheaters. (Mu.26.04.72, end of the middle part of pg.3)
- They don't even come for three-four years to meet the *Paarlaulik* parents. If a wife separates from her husband even a little, she keeps shaking. You, the wives don't come to the Husband for three-four years. Will there be a child who doesn't write a letter to his father? You don't write a letter to such a Husband who makes you a royal queen (*patraani*) after making you into a flower. You should come frequently to such a Sadguru who makes you the masters of heaven. You should definitely write a letter. (Mu.20.05.72, middle of pg.4)
- Even if you don't get on well with the *Brahmani* (the sister in charge), you can write a letter to Baba directly and ask for the letters directly. Everyone has a right to send news through a letter directly. Though your heart turns against the *center* because of any reason, you should definitely study the knowledge. You should definitely ask for the murli even at home and read it. [...] Then, finally, Baba will remove that difference of opinion as well. (Mu.13.11.72, beginning of the middle part of pg.1)
- Baba commands, don't write a letter to anyone, still they keep writing. So, such children will be called bad children (*kapuut*), won't they? They should follow the shrimat, shouldn't they? [...] If they send letters secretly, Baba understands that such ones will get the birth of a *caandaal*. (Mu.17.12.71, end of pg.3)
- The children should check their *chart*. How far will one Baba sit and check so many children? Baba has so much work [to do]. His fingers wear out on writing replies to the letters. But the children have an interest to read letters [written] by Baba's hands. [They think:] I shall sit only with You; I shall do reading and writing only with You. They also write Shivbaba, through Brahma. Then Baba also replies. He will have to write so many letters. Yes, if the *serviceable* children give the news of *service*, the Father will also become happy. When He gets very good letters, He will keep them on His eyes, then He will keep them on His chest; otherwise, He has to throw them in the *waste paper box*. (Mu.26.02.78, middle of pg.3)
- You should narrate this great good news to everyone. Now an exhibition is going to be organized in Delhi too so, the children get a *direction*: write the good news. [...] Good news of the Highest of the high Unlimited Father. [...] So, you should write this in *clear* and complete words. Come and listen or understand the good news about how the Unlimited Father, the Ocean of Knowledge, the Purifier of the sinful, the Giver of true liberation, God of the Gita, Shiva through the Brahmakumar-kumaris is once again transforming the completely vicious, corrupt, sinful Iron Age world into the completely viceless, pure, righteous Golden Age world. You have promised the *government* as well: come and understand how we are establishing the divine *swaraajya* (rule over the self) of the righteous Golden Age [with] 100 percent purity, happiness and peace once again in Bharat, and how this vicious world will be destroyed. You should write this clearly. Write like this on the card itself. Whatever directions are given by Baba, you should write them accurately so that human beings could understand them well. Come and understand how these Prajapita Brahmakumar-kumaris are making Bharat righteous and pure like this with the power of easy Raj yoga and purity, through their body, mind and wealth on the shrimat of the Supreme Father Supreme Soul Shiva just like a *kalpa* ago according to the *drama plan*. You should make this *clear* in this way and have it printed on a *card*. (Mu.02.03.76, beginning of pg.1)
- If there are quarrels among the Brahmakumaris at some place, write [about this] and send it to Baba immediately, but He will understand when 10-12 [people] write [this]. It will not be enough if one person says [this]. The children should give the complete news [regarding] how the *teacher* teaches. The *teacher* certainly won't write about herself. *Students* can write [about the teacher]. Then Baba will make

arrangements. But Baba explains, never be displeased by the *Brahmani* and harm [yourself]. As soon as you leave the studies, you die and become Bhasmasur. (Mu.17.05.78, end of pg.3)

### TO PUNJAB

- You are always moving ahead while accumulating an earning of multimillions through the power of remembrance in every step, aren't you? [...] You all are brave, aren't you? You aren't the ones who fear, are you? You didn't feel afraid, did you? Did a little amount of fear arise, if only in your thoughts, or not? This is *nothing new*, isn't it? [...] When you are the ones who live under the canopy of the Father, you will certainly be fearless. You feel afraid when you consider yourself alone. [...] The Father has love for the children, hasn't He? Nothing can happen to the affectionate children of the Father, the children who remain in remembrance. If there is weakness in remembrance, you can certainly feel the heat a little. [...] Bapdada saves you through some or other means. [...] You are the ones who always fly with the wings of courage and enthusiasm, aren't you? [...] Courage is something that can make the impossible into possible. Courage makes [something] difficult into [something] easy. [...] Do you always consider yourself *master* Sun of Knowledge? The task of the Sun of Knowledge is to destroy the darkness of ignorance in everyone. [...] Those who always remove darkness in this way can't come in darkness themselves. (A.V.03.12.84, end of pg.42, pg.43, 44)
- All the residents of Punjab are Mahavirs (very brave), aren't you? You aren't the ones who fear, are you? [...] The greatest fear is of death. You all are already dead. Why will a dead person fear death? [...] Now spread such a powerful wave of peace so that everyone experiences that this is the place of peace in the entire country. [...] Just like [this] voice has spread among them that this Gurudwara itself has become the place of restlessness, similarly, which is the corner of peace? It is this very place of service. You should spread this voice. [...] Those who are restless, especially call them too and make them experience peace. [...] The people of Punjab should especially do this service. Now, there is the *chance* of raising the voice. [...] Whether there is a *curfew* [or] anything else, you do come in contact [with others], don't you? Make the people who come in your contact experience [peace], then such souls will spread the voice. Make them attend the *yog shivir* (meditation camp) even for one to two hours. [...] The harder the land of Punjab is, the softer you can make it. (A.V.19.04.84, end of pg.257, pg.258, 259)
- The people of Punjab will bring everyone to Madhuban and make them *surrender*. Rivers will emerge from Punjab and where will they merge? Madhuban is certainly the shore of the ocean. So, Punjab and Maduban have united. (A.V.28.11.81, end of pg.182, beginning of pg.183)
- There are two specialties of Punjab: one is the water of Punjab and the other is the cultivation of Punjab. [...] Punjab has certainly generated the *hands* like rivers of knowledge, and they did a *wonder* as well. [...] The rivers of Punjab just live in Punjab; this is why the water of Punjab has become famous. For example, in Punjab, people grow grains even out of *season*, they have made such means. So, those from Punjab should yield 12 fruits for all the 12 months. When you produce grains out of *season* through the power of *science*, [...] transform the land of Punjab through *saadhana* (meditation). You will have to give fruits in practice. Punjab has to remember this *slogan* in the new year. Which *slogan*? "*Turant daan mahaapunya*" (to make an immediate donation is a great meritorious act). Now it is the *part* of the Ganges of knowledge. Pandavas are the *backbone*, but it is the *shaktis* who will be kept in the front as the instruments. There is the benefit of the Pandavas in this too, otherwise, they will have to suffer beatings with a stick. Especially in Punjab, they will have to suffer the beatings of a stick a lot. This is why it is correct [to say,] the *shaktis* are guides and the Pandavas are guards. The horoscope of the guards and God matches. Just like the Father becomes the *backbone* and keeps the *shaktis* ahead, the Pandavas should also become backbones and keep the *shaktis* ahead. (A.V.07.01.80, end of pg.183, pg.184)
- Because of being special souls, the residents of Punjab will definitely have to give special fruits. There is especially the remembrance of *Akaaltakht*<sup>120</sup> in Punjab. [...] A soul seated on the *Akaaltakht* means a royal officer (*raajya adhikaari*). [...] You don't become the subjects of the *karmendriyaan*, do you? Where there is subordination, there will be weakness. [...] These *karmendriyaan* are subjects. There is always commotion in the kingdom of subjects and there is a steady rule in the kingdom of a king. So, there is a steady rule, isn't there? [...] Earlier it was the time when you left the thoughts *free* and paid *attention* on

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<sup>120</sup> The imperishable throne

words [and] actions; but now there shouldn't be any commotion even (in) the mind; because in the end, it is certainly [the time of] world transformation through the mind. (A.V.07.01.80, beginning of pg.185)

- Punjab has shown a good scene of its special *shakti* form in the beginning of the establishment. They have been unshakeable even in many types of commotions. [...] The rivers are more famous in Punjab. Similarly, the Ganges of knowledge have also emerged more from Punjab. Just like the initial period, the rivers of knowledge have emerged more from Punjab. So, the land of Punjab proved to be elevated in *kanyaadaan*<sup>121</sup>, meaning it proved to be the biggest donor (*mahaadaani*). [...] Just like the water of rivers has extensively spread everywhere, the expansion of centres in Punjab is also good. [...] Bring the souls [endowed] with essence, [the souls] that perform tasks according to their names from the land of Punjab, so that just by listening to their names, numerous souls are able to make their fortune. [...] Challenge loudly; if you challenge with a soft voice, the soft voice is hidden in the noise of the gurdwaras there. (A.V.19.12.78, beginning of pg.137)
- The Kaurava *government* as well as the Pandava *government* are proud of the land of Punjab. The speciality of Punjab is that as a result of [being] helpful in the task of Bapdada, a maximum number of [souls] have emerged from Punjab. The gems who have emerged from Sindh and became the instruments have brought you gems. (A.V.19.07.72, middle of pg.3)
- In Punjab, the power of *silence* is certainly the importance of service. Through the power of *silence* you can transform the ones with violent vibrations into non-violent ones. Just like you saw in the beginning of the establishment, those with violent vibrations transformed in front of the power of spiritual peace, didn't they? So, [something] that calms down the violent vibrations is the power of peace. [...] So, what did those from Punjab hear? Everyone should feel the vibrations, [they should feel] that someone is giving the accumulation (*punji*) of peace, the rays of peace. Punjab has received the time to do such service. (A.V.18.11.87, end of pg.139, beginning of pg.140)
- Both Punjab and Delhi have teachers so, both are brother and sister [for each other]. Delhi is the brother [and] Punjab is the sister. Punjab also emerged from Delhi, didn't it? (A.V.21.12.78, end of pg.149)
- Just by remembering a place the stage gets power according to that place. [...] The experience made here gives strength to [your] remembrance there; this is why it is necessary to go to Madhuban. [...] The karmic bondages of all the four directions will pull you in the household. [...] There is a feeling of mine (*meraapan*) in the household. The feeling of mine is very long. Where there is the feeling of mine, the Father can't be present there. Where there isn't the feeling of mine, the Father is present there. [...] Where there is a limited right, the unlimited right ends. Now make the past into past and continue to put a *full stop*. [...] Those who say, 'does it happen? Does such and such thing happen among the Brahmins!' This is the sign of surprise. 'This shouldn't happen either.' 'Why' did this happen? Saying 'why', 'what' is questioning. This is also the basis of creation of wasteful thoughts. Whatever happens, observe it as a detached observer (*saakshi*). Instead of becoming a detached observer, you become a companion (*saathi*) of the soul. [...] [If] you don't become the companion of the Father as long as you become the companion of souls, this becomes an interrupted yoga. Any broken thing is something that is thrown away. When the very idol which is worth worshipping breaks, it doesn't have any *value*. [...] Uninterrupted yogis, constant yogis and continuous companions of Bapdada, such are the residents of Punjab. (A.V.24.10.75, end of pg.229, pg.230, 231)
- In Punjab, they are simply habituated of eating dry fruits. So, here also the more you do service, the more you will become the ones who eat dry fruits, i.e. direct fruits. [...] This is the special unlimited service. *Melaa* (fair) means to celebrate the meeting with the Father. You are organizing a *melaa* means you are becoming the instruments to make the souls meet. (A.V.03.04.82, middle of pg.345)
- All the residents of Punjab are the residents of Madhuban. [...] All the children, always remain carefree emperors. [...] Make the disturbed ones unshakeable by making them remember the imperishable support. The people of Punjab have to especially do this very service. It was said earlier too, now the people of Punjab have a good *chance* of making the name famous. [...] Punjab's *number* is not behind, it is ahead. Punjab is called a lion. Lions don't remain behind; they go ahead. Say 'yes, yes' for all the programmes that you get, then the impossible will also become possible. (A.V.26.12.84, beginning of the middle part of pg.90, middle of pg.91)

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<sup>121</sup> Giving a maiden in marriage

- Punjab is certainly always the [place] that makes everyone prosperous. Cultivation is good in Punjab. [...] Punjab and Haryana are always prosperous in joy; this is why Bapdada also feels happy on seeing them again and again. (A.V.04.04.84, end of pg.224, beginning of pg.225)
- Those from Punjab have come in majority. Why have more people ran [here] this time? This number [of people] has never come [before]. [...] The *satsang* (spiritual gathering) and *amritvelaa* in Punjab are important. They even reach barefoot at *amritvelaa*. [...] Residents of Punjab means those who are always coloured in the spiritual colour of the company, the ones who always live in the company of truth. (A.V.15.04.84, beginning of pg.245)

### INSPIRATION

- The word ‘inspiration (*preranaa*) doesn’t exist [in knowledge]. No task is accomplished through inspiration. (Mu.09.02.76, end of pg.2)
- They think that *Khuda* (God) gives inspiration from above. The Father says, not at all. There is no [such] thing like inspiration etc. (Mu.30.03.68, end of the middle part of pg.4)
- The Giver of *sadgati*, the Purifier of the impure Himself comes. It is not that He inspires [everyone] from there. In fact, He comes here. There is a *yaadgaar* [about it] as well. (Mu.04.03.78, end of pg.2)
- He also brings about the destruction through Shankar. He is the one who gives inspiration for destruction. There is no question of inspiration in knowledge. (Mu.11.04.76, end of pg.3)
- The word ‘inspiration’ is *wrong*. Here, you have to follow the directions of the Father. There is no question of inspiration. Some *sandeshis* (trance messengers) bring messages. A lot is also mixed in them. All the *sandeshis* are certainly not alike. Earlier, they were comparatively better. (Mu.07.12.73, end of pg.1)
- How should I give you this inheritance? How should I narrate the knowledge of the beginning, middle and the end of the world? There is no question of inspiration, etc. in this at all. (Mu.17.06.72, beginning of pg.4)
- I am the Ocean of Knowledge, but how can I, the Incorporeal One teach through inspiration while sitting above? Teaching never takes place in this way. If a *professor* sits at home, will he be able to teach the students through inspiration? He will definitely have to go to the *school*, won’t he? (Mu.20.08.78, end of pg.1)
- He comes and makes everyone from sinful to pure. There is no question of inspiration in this. They say, Baba, [it is] your inspiration. I don’t inspire [anyone] or make [anyone] inspire [others]. If I had to purify [others] through inspiration, where is the need to come and take a chariot? (Mu.12.07.71, end of the middle part of pg.2)
- He will come to purify the sinful. It is not that He will teach just through inspiration from above. Will a *teacher* inspire [his students] while sitting at home? The word ‘inspiration (*preranaa*) doesn’t exist [in knowledge]. No task is accomplished through inspiration. (Mu.10.09.71, end of pg.2)
- The Father contents [us] through His vision. He transforms [us into] flowers from thorns. He will certainly come face to face and narrate the knowledge, won’t He? There is no question of inspiration in this at all. The Father gives *direction* [saying]: you will get power by remembering in this way. (Mu.30.07.70, end of pg.3)
- Follow My shrimat. There is no question of inspiration, etc. in this. If the task is accomplished through inspiration, there is no need for the Father to come at all. Shivbaba is present here, then where is the need for Him to inspire [anyone]? The word ‘inspiration’ is *wrong*. (Mu.06.12.78, end of pg.1)
- If yoga and knowledge were to be taught through inspiration, then the Father says, ‘why would I have come to this dirty world?’ Inspiration, blessings, all these are the words of the path of *bhakti*. (Mu.08.08.76, end of pg.3)
- The Father will also give directions just through a body. He won’t simply whisper [something] in the ears. Shivbaba says: I am not going to whisper [something] in someone’s ears or inspire [anyone]. Even if I give any advice, I will give it through Brahma. Some think that they follow the directions of Shivbaba. All those are gossips. There are many like this as well who believe in Shiva [but] they don’t believe in Brahma at all. However, they certainly can’t listen to the great sentences of God without Brahma or Brahmins. They have such a foolish intellect that they think: we get everything through inspiration. (Mu.27.01.75, beginning of pg.2)

## REFINING-CHANGING

- Baba will narrate many topics in the future. If He narrates everything now, what will He narrate in the future? (Mu.25.09.73, end of pg.4)
- Baba explains that when the Gita etc. are printed, few [copies] of it should be printed and then it should be made in such a way that you could *add* newer *points* [later on]. That Gita has been completely finished. This Gita isn't completed. As long as you have to live, you have to study. *Points* will keep emerging [and] they will be added gradually. (Mu.04.10.73, beginning of the middle part of pg.2)
- The closer the time is coming, the more the effect of revelation of the Pandava army is spreading in an incognito way. The outline of service will definitely change according to the time and the service. Just like nowadays also, people are bringing everything in [the state of] *quality* instead of *quantity* through *science*. They are making such small form that the form is small, but it contains more power. For example, the expanse of sweetness is brought in the form of *saccharine*. They are bringing expansion into essence. (Mu.28.06.77, beginning of the middle part of pg.1)
- Day by day the rules and laws will continue to be reformed gradually. The rules and laws of the world will continue to be spoiled more and more. (Mu.14.02.73, end of pg.3)
- Day by day you children will continue to receive very *deep* directions as well. Earlier Baba didn't used to say, point, point (*bindi*). Now He explains, remember Me in the point form. Newer *points* will continue to emerge all the more in the future. Day by day there will be progress. (Mu.28.02.69, beginning of the middle part of pg.2)
- The Father is also explaining like a *kalpa* ago, that Shiva is a *vyotirlingam* (form of light). Now does He explain again or not? He is like a *star*; He certainly isn't that big. Now whatever was in the *drama* to explain, He explained it at that time. Now again, it is in the *drama* to explain even more deeply. [So,] He explains it. There is no need to be confused by this at all. Whatever Baba explained yesterday, He changes it today and explains it minutely. So it will be said that whatever was to be narrated at whichever time, it was narrated according to the *drama*. Whatever was to be narrated yesterday, He narrated it yesterday. Whatever is to be narrated today, I narrate it [today]. Did you understand? You should follow according to the *drama*, then you won't be confused. (Night class mu.05.03.73, beginning of the pg.1)
- Though the *quantity* of refined things is little, its *quality* is powerful. Something that isn't refined will be more in *quantity* and have a lesser *quality*. [...] Something refined doesn't wander much, it catches *speed*. (A.V.12.06.72, end of pg.303, beginning of pg.304)
- It is a *wonder* that the later ones become sharper than the earlier ones because now, they get refined points day by day. The *sampling* (grafting) continues to be done. You have to live for 50 years. (Mu.02.10.76, beginning of pg.3)
- This Ladder has to be prepared very nicely. It should be written very clearly in it. It should be written above: '*vinaashkaale priitbuddhi vijayanti*<sup>122</sup>' and below, it should be written: '*vinaashkaale vipriitbuddhi vinashyanti*<sup>123</sup>'. (Mu.06.10.76, beginning of the middle part of pg.2)
- According to the *drama*, day by day the *points* of knowledge become deeper and deeper; so there will be changes in the pictures too. There are changes in the intellect of the children as well. Earlier, it wasn't explained that Shivbaba is a point. You won't say: why didn't You not say it in this way before? The Father says: All the topics can't be explained in advance. (Mu.06.10.76, end of pg.2)
- Those who have complete attention towards knowledge, they will keep making corrections etc. in the pictures and so on. (Mu.27.11.76, middle of pg.3)
- Now there is a shortage in the *list* of the increase [of the number of souls]. Even the nine lakh [souls] aren't ready. They will definitely meet [the Father] in any way, won't they? The method keeps changing. The method changed for those who met in the corporeal form and those who are meeting in the *avyakt* form, didn't it? The method will keep changing in the future as well. The method of meeting will also keep changing according to the increase [of the number of souls]. (A.V.14.12.85, end of pg.94)
- Day by day He narrates deeper topics. So the old pictures will have to be changed and other [pictures] will have to be prepared. This will just continue to take place till the end. (Mu.25.04.71, end of the middle part of pg.1)

<sup>122</sup> Those with a loving intellect at the time of destruction become victorious

<sup>123</sup> Those with an opposing intellect at the time of destruction are destroyed

- Day by day there are improvements. Sometimes the children forget to mention the day and the date in the pamphlets. The day and the date should definitely be mentioned in the picture of Lakshmi-Narayan. (Mu.03.06.70, middle of pg.1)
- Day by day, the Father also gives newer *points*. So, what should you do? You should prepare the True Gita. Then you should continue to publish the *first volume*, the *second volume*, the *third volume* of it. You can put this Gita in any newspaper etc. as well. [...] Day by day, the Father certainly narrates newer *points*. So, you should pick up *points* from Baba's murlis and collect them. Then some old points, some new points, the True Gita itself should be published. (Mu.13.03.75, end of pg.1, beginning of pg.2)
- Now, day by day the *knowledge* becomes deeper. A *student* remembers the *aim* and objective. (Mu.27.04.84, beginning of pg.2)

### REGARD-DISREGARD

- Paying *attention* to that physical *service* even after becoming the Father's child is *disregard* [for the Father]. Baba says: I make human beings into the masters of *heaven* and then [My] children rack their brains for the physical, limited *service*. (Mu.15.05.77, middle of pg.2)
- This is Shivbaba's chariot. If you don't give him *regard*, you will have to suffer a lot of beatings with a stick through Dharmaraj. [...] People give so much *regard* to *Adidev*. When there is so much *regard* for the non-living picture, the living one should be given so much [regard]! (Mu.30.09.75, end of pg.3)
- If you *disregard* the Father even a little, you will die. It is famous, the one who defames the *Sadguru* can't find the destination. If you perform [any] wrong task under the influence of lust [or] anger, it means you bring about the defamation of the Father. (Mu.17.01.73, beginning of pg.3)
- Any kind of pride (*abhimaan*) will definitely insult (*apmaan*) the self or the others. Not to give *regard* to the words of others, to *cut* [their words], this is also a *royal* form of pride. (A.V.09.04.73, middle of pg.22)
- There are foolish like this as well, who because of not having complete knowledge won't delay to even *disregard* the *commander*. They don't have *manners* when talking either. Our elders are always addressed as '*aap*, *aap*<sup>124</sup>'. But the illiterate children don't even have this intelligence [and] instead of [saying] '*aap*', they talk [to the elders] using [the word] '*tuu*, *tuu*<sup>125</sup>'. (Mu.27.07.73, middle of pg.2)
- Those who have studied well should be given *regard*, but because of not learning manners, some even *disregard* the *mahaarathis* (great warriors). Their intellect doesn't work, [they don't think:] Baba has sent someone *serviceable*; he is definitely seated in the Father's heart. (Mu.14.11.73, end of pg.1)
- Children should give a lot of *regard*. The Unlimited Father comes in the body of Brahma and teaches [us] so, everyone should sit before the arrival of the Father. Coming [to class] after the Father isn't [giving Him] *regard*. In schools too, those who come late are made to stand at the back. (Mu.30.11.73, end of pg.1)
- You should give *regard* to the chariot as well. The Father narrates through these very ones. (Mu.03.01.71, end of pg.2)
- It is the children who have to give *regard* to the Father. What is called *regard*? Whatever the Father teaches, if you study it properly, it means you give Him *regard*. (Mu.10.12.68, beginning of pg.1)
- You have to give *regard* to the senior *mahaarathis*, haven't you? It isn't that [you think:] they are also Baba's children. Then, you do have to give *regard* numberwise, haven't you? Yes, if even a young one becomes clever, then it is possible that the elders will have to give him *regard*. (Mu.09.10.71, end of pg.1)
- First give respect (*satkaar*) and then take the right (*adhikaar*). [...] If you leave [giving] respect and just take the right, then what will happen? Whatever you did, will go waste. This is why you have to keep both things together. (A.V.09.12.70, beginning of pg.331)
- *Regard* for the knowledge means there should be unshakeable faith in all the great sentences that have been narrated from the beginning till now. How will it happen, when will it happen, it should happen, it is certainly true, to raise these kind of *questions* also means raising doubts in the form of subtle thoughts. This is also the *disregard* for *knowledge*. [...] One [kind of] *question* is to clear [something], the second [kind of] *question* is based on subtle doubts; this is called *disregard*. [...] The third thing is *regard* of the self [...] I am weak, I don't have courage, the Father says [so], but I can't become [that], my *part* in the

<sup>124</sup> The formal way of saying 'you' in Hindi language; especially used for elders

<sup>125</sup> An informal way of saying 'you' in Hindi language; especially used for the younger ones or those of the same age



*drama* is certainly in the end, whatever I have that much itself is good; to be heartbroken of ourself is also *disregard* for the self. [...] The fourth thing is, regard given by the souls to [other] souls who come in relation and contact [with them]. It means, [...] you should have an elevated feeling towards every soul, i.e. you should have a feeling of uplifting or making [someone] move ahead; you should have the desire of bringing benefit to the world. [...] By considering anybody's weakness or bad trait to be our weakness or bad trait, instead of describing it or spreading it [to others], to merge and to transform [them], this is [giving] *regard*. To make anybody's big point of weakness smaller, to make a mountain into a mustard seed, this is called [giving] *regard*. To make a heartbroken [person] powerful, not to come in [anyone's] colour of the company, to always bring [others] in zeal and enthusiasm is called [giving] *regard*. (A.V.25.01.79, beginning of pg.243, pg.244)

- Whatever you want, give it more and more [to others]. Give respect, don't take it. Give *regard*, don't take *regard*. If you want fame, give donation of the Father's name. [...] If you tell anyone, 'give me *regard* or make others give me *regard*', if you get [something] after asking for it, this path itself is *wrong*. Then how will you achieve the goal? [...] Those who ask for honour (*shaan*) become distressed (*pareshaan*). This is why remain, in the honour of [being] *master Vidhaataa* (God). (A.V.07.01.85, beginning of pg.104)

### RAJASTHAN

- What is the specialty of the Rajasthan *zone*? The main center is in Rajasthan itself. So, just like there is the speciality of the *zone*, there will be the speciality of the residents of Rajasthan as well, won't there? Now, have you found any special diamonds in Rajasthan or are you yourself the special diamonds? You are certainly the most special, but in the eyes of the world, those who are special in the field of service, you also have to make them the instruments of service; have you done this kind of service? Rajasthan should be *number one*; *number one* in everything [including] their number, *quality* [and] speciality of service. [...] At present they count Maharashtra, Gujarat as the *number one* in terms of number [of souls in knowledge]. Now they should count that Rajasthan is *number one*. Now, make preparations this year. Next year, you have to go in the *number one* [position] ahead of Maharashtra and Gujarat. Those who have a faithful intellect are victorious. There are very good experienced gems. If you make the service move ahead, it will definitely move ahead. (A.V.22.04.84, middle of pg.266)
- The royal throne of the Confluence Age *swarajya* (rule over the self) is present in Rajasthan, isn't it? How many kings have you prepared? Kings of Rajasthan are famous. So, have the kings become ready or are they getting ready? The vehicles of kings are brought out in Rajasthan. [...] If 25 kings of 25 places come [here], the vehicle will become beautiful, won't it? According to the *drama*, the throne of service has been made in Rajasthan itself. So, Rajasthan also has a special *part*. The special horses of service have also emerged from Rajasthan itself, haven't they? (A.V.24.04.84, beginning of pg.269)
- The main place in Rajasthan is the main centre. So, the place where there is the main centre, it is the main among all [the other centres], isn't it? In fact, Rajasthan should be proud, it should be elated. Very new *plans* of service should come up from Rajasthan. Rajasthan should make a new *invention*. It hasn't made it now. The land of Rajasthan will have to be transformed. For that, you will have to pour the water of hard work again and again. [...] Now you have put little manure. (A.V.10.12.79, end of pg.97)
- Rajasthan has received a lot of boons (*vardaan*). Rajasthan received the means of service as a *gift* first of all. The very first pilgrimage place is certainly Rajasthan. Rajasthan has received a boon from both, *Bap* [and] *dada*. [...] There will certainly be one day when the number of [souls from] Rajasthan will be included in the *list* of wonders. Just become *paropakaari* (beneficial to others) for this. You will become *vishwa upakaari* (beneficial to the world) from *paropakaari*. The special land of Bapdada, [the land] which the Father had an eye on, will definitely give fruits. The Father knows the glory of Rajasthan [but] those living in Rajasthan are less aware [of it]. The Father knows what is going to happen. [...] The main centre is also in Rajasthan, isn't it? So, centres of attraction will also be definitely built around it; that *time* will also arrive. Where did the corporeal Father's vision go first? On Rajasthan; so, it will certainly have some speciality, won't it? When the time comes and the curtains are raised, the scene comes in front of [us]. (A.V.19.12.78, middle of pg.139, beginning of pg.140)

## GREAT SENTENCES RELATED TO SERVICE

### WHAT IS MEANT BY SERVICE?

- Make even the weak souls powerful by giving them powers obtained from the Father. This itself is the elevated service. To give the introduction, to give the *course* is not a big deal, but to make the souls powerful, this itself is true service. You will show courage and the Father will help you. (A.V.21.12.89, beginning of pg.96)
- To make each other the embodiment of virtues by providing the help of the Father's qualities or the qualities of the *dhaaranaa* of the self is the greatest service. (A.V.15.12.79, end of pg.123)
- Bapdada always gives the directions that the renouncement of *maipan* (the feeling of "mine") and *merapan* (the attachment to one's belongings) alone is the true service. (A.V.15.01.86, middle of pg.158)
- Everyone will say that to be the instruments for *service*, meaning to be the instruments for bringing the qualities of the Father into reality, this itself is called *service*. As for the rest, to describe the knowledge is something *common*. This isn't special *service*. The speciality of *service* means to become the forms of all the qualities of the Father and enable [others] to have the Father's vision through your form. (A.V.13.09.74, end of pg.121, beginning of pg.122)
- Service means to make any soul experience the fruits (*meva*) of attainments. (A.V.09.04.86, middle of pg.316)
- The service of making everyone happy is the *number one* service. To create a wave of joy in everyone is the service like that of the Father. (A.V.18.01.88, beginning of pg.224)
- To do service through [our] form, selfless service, service through the form of sacrifice and *tapasyaa*, the service without desires, beyond the limited desires after becoming the embodiment of the sweet words heard [by you], this is called the service of God, the spiritual service. (A.V.22.02.86, end of pg.206)
- The feeling of service means the feeling to accommodate the weaknesses of everyone. Not the feeling of facing the weaknesses, [but] the feeling to accommodate [them]. (A.V.09.04.86, beginning of pg.318)
- If any service makes you sad at any time, think that it isn't service. If it makes you waver, disturbs you, it isn't service. In fact, service is [something] that makes you fly. Service is [something] that makes you an emperor of *begampur* (a place devoid of sorrow). (A.V.22.02.86, beginning of pg.209)
- Actually, if you see, something which includes the service of the self and everyone alone is called 'service'. If you do the service of others and become careless in the service of the self, it won't be called accurate service in reality. (A.V.08.04.92, beginning of pg.184)
- To sit in *tapasyaa* is also service. (A.V.09.04.86, end of the middle part of pg.317)

### SERVICE THROUGH THE MIND

- In order to do service through the mind, you always need the practice of concentration. You will be able to do service through the mind when the waste [thoughts] are destroyed. (A.V.05.02.79, beginning of pg.277)
- It is through the power of the mind that you will be able to become the instruments of making your end pleasant. [...] For your *safety*, gather the power of the mind and the power of fearlessness; only then will you be able to make your end pleasant, become helpful in the unlimited task and become the unlimited rulers of the kingdom of the world. (A.V.18.01.86, middle of pg.165)
- Only the one whose own mind, meaning the power of thoughts is always elevated and selfless for everyone can do service through the mind. [...] [You have to be] beyond the feeling of 'he too should do [this], then I will do [it], he should do a little, I will do a little or he should also do to some extent. I will do [it] and we will definitely do [it]'. Even if [someone] is weak, he can't do [something], you should have the feeling of mercy, the feeling of always helping [him and] the feeling of increasing his courage. This is called [to be] serviceable through the mind. (A.V.28.01.85, middle of pg.147)
- All those who are always victorious by becoming the ones with intellect that has faith, the atmosphere becomes purer through those ones with an intellect that has faith. They perform service through the mind because the people everywhere see the souls with an intellect that has faith and think: 'they have found something'. No matter how egotistic they are, they may not listen to the knowledge, they definitely feel within: 'their life has improved a little'. So, this service of those who have been the ones with an intellect

that has firm faith from the beginning continues. This is also service through the mind. (A.V.17.12.79, beginning of pg.128)

- Now become serviceable through the thoughts as well. Those who give the seven days *course* certainly do service through speech. Everyone does physical service too, but your specialty is service through the mind. By adopting this speciality, achieve a special *number*. (A.V.19.12.79, end of pg.137)
- What should you fill in your vibrations so that your vibrations become *powerful*? So, there is just one thing that there should be, vibrations of mercy or benefit for every soul; then, because of having these vibrations for the souls, your vibrations of mercy or benefit will reach those souls *automatically*. (A.V.09.10.71, end of pg.188, beginning of pg.189)
- Feeling of service means always having a good feeling, a feeling of elevated desire for every soul. (A.V.09.04.86, beginning of pg.316)
- The fastest means of service is service through powerful thoughts. The thoughts, words as well as actions should be powerful. All the three should work together. (A.V.06.01.86, beginning of pg.138)
- Just like Brahma [and] the Father are sustaining you all through the power of pure thoughts after becoming the ones with an *avyakt* form, they are making you go ahead by becoming helpful in the increase of service; this special service of the power of pure thoughts is going on. So now, you have to practice in the form of [doing] *tapasyaa* to increase this specialty within yourself just like Brahma [and] the Father. *Tapasyaa* means a practice with full firmness. (A.V.31.03.86, end of pg.296, beginning of pg.297)
- The help of powerful thought is the special need of today. [...] You have to increase the service of helping through thoughts. The time of teaching through speech has passed away. [...] The more subtle something is, the more success it displays. Thoughts are subtler than words, aren't they? (A.V.01.01.86, middle of pg.126, beginning of pg.127)
- In the future, you won't get time to do service through words or through physical means. At such time, you will need the means of the power of peace. [...] So, pure thoughts are subtler than words; this is why the effect of the subtle will be powerful. (A.V.18.11.87, end of pg.137)
- There should always be this thought in every *mahaarathi* that whatever time is available should be devoted just for service. Even if you devote time for your body and the important tasks for the body, while devoting it for yourself, you can perform service through the mind of bringing benefit to the world simultaneously. If you can't perform [service through] speech and actions, then even if you have the thought of beneficial feelings through the mind, that is also counted in the *subject* of service. (A.V.22.01.76, beginning of the middle part of pg.10)
- You have to become a constant *tapasvi* like this. They may be of any kind of *sanskaars* or nature, no matter if they are *rajoguni* or *tamoguni* souls, if they are under the influence of [any] *sanskaar* or nature, if they are instruments of [giving] an exam in your *purushaarth*, the thought or feeling of service, meaning of benefit should be generated [in you] for every soul. (A.V.19.04.71, end of pg.69)
- To become well-wishers (*shubhcintak*), this itself is an easy form of service through the mind, which you can perform for every Brahmin soul or unknown soul while walking or moving around. [...] So today, the world requires well-wishing souls; this is why you, the well-wishing jewels or souls are the dearest to the world. When [people] come in your contact, they experience that nobody appears to be such well-wishers in the world. (A.V.10.11.87, beginning of pg.125)
- Good desires and good feelings, these are the *foundation* of service. If you do service of any soul, if you don't have good feeling [and] good wishes within yourself, then the souls can't obtain direct fruits. (A.V.27.11.89, end of the middle part of pg.43)
- Your own mind should be very powerful in order to make them (the quality souls) the instruments for *quality* service or in order to *touch* their intellect because *quality* souls are already intelligent with speech, but they are weak in terms of experience, they are completely empty. So, whoever is weak in whichever aspect, he can be hit by an arrow on that very weakness and when he experiences [it], he understands: this one is higher than me. (A.V.31.12.89, middle of pg.115)
- What is to have yoga? It is nothing but dancing in joy, isn't it? You sing the Father's glory, dance in joy, what else do you do? There is service in just this. This itself includes yoga, this itself includes knowledge or *dhaaranaa*. (A.V.25.12.89, middle of pg.107)
- The main base of transformation is to remain *busy* in service every *second*. There should always be this thought in every *mahaarathi* that whatever time is available should be devoted just for service. Even if you devote time for your body and the important tasks for the body, while devoting it for yourself, you can

perform the service through the mind of bringing benefit to the world simultaneously. If you can't perform [service through] speech and actions, then even if you have the thought of beneficial feelings through the mind, that is also counted in the *subject* of service. (A.V.22.01.76, beginning of pg.10)

- Increase the practice of service through the mind. As regards service through words, even those who [give] the seven days *course* [and] the householders can do it. Your task is to make the atmosphere *powerful*. [...] *Check*: do you achieve success in service through the mind? If you achieve success in service through the mind, you yourself and the service centre will always be free from obstacles and in the stage of ascending celestial degrees. The stage of ascending celestial degrees doesn't mean an increase of population. [...] In the end, you won't have the *chance* of [doing] service through speech; you will get a *certificate* based on the service through the mind, because the *queue* will be so long that you won't be able to speak. (A.V.23.01.80, beginning of pg.239)
- The sins of those who remember more are cut gradually. You just have to pay attention to the journey [of remembrance]. In the end, if you do perform this *service* for eight hours, it will be very good. (Mu.29.03.87, end of pg.3)
- If you keep performing service through the mind along with [service through] speech, you will have to speak less. The *energy* that you spend in speaking, that *energy* of words will be saved because of the help of service through the mind and powerful service through the mind will make you experience more success. (A.V.31.12.89, end of pg.113)
- While sitting far away, you can give the message of creating zeal and enthusiasm, of becoming the Father's [child] to any soul, through which that soul will experience: some great power is calling me. [...] Despite being far away, it will experience that it is face to face. Service through the mind itself is the easy means of becoming world servants (*vishwa sevadhari*). (A.V.28.01.85, end of pg.147, beginning of pg.148)

### SERVICE THROUGH VISION

- Even if anyone comes in front of you for a *second*, he should experience through [your] vision (*drishti*) that he has received something. Then you will be called the *devi* (female deity) who gives. Now this *service* is required, then the world will be benefitted. (A.V.23.01.76, middle of pg.20)
- The language of the eyes is the indication of being a *farishtaa* (angel). [...] If you try to explain through sweet vision, it becomes so easy. This transformation through vision and enabling transformation according to the time alone will be useful. [...] But sweet vision and good vibrations can perform the task of explaining for an hour in a *minute*. (A.V.30.11.92, middle of pg.95)
- You achieve everything including the power of peace, the power of love, the power of happiness or joy through vision. (A.V.23.11.89, middle of pg.40)

### SERVICE THROUGH SPEECH

- Just like when someone comes home, he is at least offered water, isn't he? If he simply goes away (without taking anything), it is considered bad, isn't it? Similarly, whoever comes in contact, definitely offer him the water of the Father's introduction. If you narrate a little, [it means] you offered water; if you gave a week's *course*, [it means] you served *Brahma bhajan*<sup>126</sup>. Definitely give them something or other because you are children of the Giver. (A.V.19.12.79, end of pg.140)
- Those who understand will explain to others as well. If you can't explain, you should think that you don't have knowledge. (Mu.20.03.70, end of pg.4)
- You should get together, hold a gathering and organize programmes with lectures etc. (Mu.04.06.85, end of pg.1)
- [He] used to explain: if you say Baba, Baba about everything, anyone will be hit by the arrow [of knowledge]. (A.V.26.03.70, beginning of pg.232)
- First of all you should show the path [of knowledge] to 10-15 [people] and then have food. (Mu.01.06.85, end of pg.2)
- To how many people did you give the introduction of the Father throughout the day? You don't feel happy without giving the Father's introduction, you feel restless. (Mu.23.03.89, end of pg.2)

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<sup>126</sup> Food prepared, served and eaten in the remembrance of the Father

- The more you give the message to others, the more you get the message of becoming complete as well; it is because by explaining to others, your attention is drawn towards making yourself complete even if you don't wish. Doing this *service* is also a sweet bondage of making yourself complete. (A.V.24.01.70, beginning of pg.190)
- The one who explains should certainly be brave. He shouldn't have body consciousness. He should go and sit anywhere [and] when he gets *time*, he should speak. If he is strong, he will give lectures etc.: how you can attain *jiivanmukti* in a *second* while living in the household. [...] Tell them, 'the Brahmakumaris are the ones who dress in white. They have taken *sanyaas* (renunciation). We live in the household.' You can do a lot of *service* in this way as well. (Mu.11.03.87, end of pg.2, beginning of pg.3)
- You have to listen and narrate. Some say: we can't do *service*. If you don't make subjects, you won't become kings either. (Mu.03.04.87, end of the middle part of pg.1)
- Just giving the message isn't [the real] *service*; to give message means to make them your relative. To make them your relative means to make them Brahmakumar-kumaris, the ones belonging to the dynasty of Shiva. This is like making them your relative. You will make them your relative when you make them affectionate. After becoming affectionate, they will become [your] relative. Just giving the message is the *service* done at the speed of an ant (*ciinti maarg*) [but] this is the *service* done at the flying speed of a bird (*vihang maarg*). Spread this voice in the world about how Bapdada is performing his duty in an incognito form. Bring those very ones in this affection and relation. (A.V.28.11.69, middle of pg.150)
- You say: Baba, we don't get *service*. *Arey*, you can do a lot of *service*. Go and sit on the banks of *Gangaji* (the river Ganges). Tell [them]: what will happen by bathing in this water? Will you become pure? You do tell God: O Purifier of the sinful, come. Come and make us pure; then is He or [is] this [Ganges] the Purifier of the sinful? (Mu.28.08.70, beginning of pg.3)
- Be it any friend or relative and so on, you should have mercy on them. If you see that [someone] can't live without the vices, without eating dirt, still you should continue to explain to him. If he doesn't accept, think that he doesn't belong to our clan. You should try to bring benefit to [the members of] the paternal home (*piyar ghar*) [and] the father-in-law's home (*sasur ghar*). Your conduct shouldn't be such that they say: this one doesn't even talk to us. He has turned his face away. No. You should unite with everyone. We should bring them benefit as well. You have to become very kind-hearted. (Mu.28.10.75, middle of pg.3)
- Baba is a contractor (*thekedaar*), isn't He? He has taken such a big contract (*thekaa*), to purify the sinful world. You too take the contract: unless we have given message to two-five people, we won't eat food. Unless we have shown the path of becoming like diamonds to the stone like human beings, it is unlawful to eat food. (Mu.28.12.76, beginning of pg.3)
- Lectures alone aren't the means of service; you can influence [people] through [your] experience as well. The *topic* of experience attracts the most. (A.V.01.02.79, end of pg.260)
- Just talking isn't [doing] *service*, but your face should always be joyful. A spiritual face also does *service*. (A.V.11.04.85, beginning of pg.16)
- This Ravan doesn't exist in the Golden Age. It is said: completely viceless. Here, [people] are completely vicious. It is certainly very easy to explain this; it requires courage. You can go anywhere and explain. It is also written: Hanuman used to go and sit in the boots at the back of the spiritual gatherings (*satsang*). So, those who are Mahaviir (the bravest ones), they will go anywhere and listen tactfully [thinking:] Let me see what they say. You can change your attire and go anywhere. Baba is also a *bahuruupi*<sup>127</sup>, isn't He? There are many *bahuruupi* who change dresses. Sometimes they wear one *dress*, sometimes they wear some other [dress] and go to beg. So, you too, who are Mahaviir, change your *dress*, go anywhere and listen. Then you should also talk [to them]: 'I don't understand; who is God? [...] God is the Creator of the new world. I am looking for Him'. You should ask tactfully and then reveal [yourself]: 'I came in an incognito form'. Nobody will do anything about it. You can even go in the group of *sanyasis*, but you will have to change your attire. Brahmakumaris have become famous as the ones who wear white clothes. You can change your *dress* and go anywhere to bring benefit to them. Baba is also bringing benefit to you in an incognito form. So, change your dress and go in this physical country to bring benefit. If you are invited to temples etc. or anywhere else, you should go and explain. (Mu.20.01.76, middle of pg.3)

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<sup>127</sup> A person who assumes various characters and disguises

## PHYSICAL SERVICE

- If someone has done very good physical service, they will also come first. If they perform *haddi service*<sup>128</sup> of the *yagya* with great love, they will also receive good fruits for it. Those who create turmoil can't attain a high position. Some servants give their masters so much happiness that even their (the master's) child can't give [happiness to that extent]. (Mu.20.03.69, beginning of the middle part of pg.4)
- The one whose every action is in the form of an art, their every action, meaning quality is praised, [...] on seeing that form of art, others are also filled with inspiration; their actions are also *serviceable*. (A.V.05.10.71, end of pg.186)
- Bapdada also feels happy one seeing the *sevadhaaris*<sup>129</sup>. It isn't that they do physical service, they don't do the service of knowledge, but the effect of actions is greater than that of speech. What you have heard is one thing and what you have seen is something else. (A.V.31.03.90, end of pg.212)
- There are many who can't explain anything, so they do physical work. There are people who perform all kinds of job in the *military*. (Mu.25.01.84, beginning of pg.3)
- The more you pay *attention* to the self, the more your *attention* will go towards service as well. [...] If you remember that every action of yours is for the sake of service, you will automatically perform elevated actions. (A.V.27.11.85, beginning of pg.65, beginning of pg.66)
- Many think that it is easy to do *service*, the means are also easy, but you should also feel easy to harmonize *sanskaars* with every soul while coming in his contact to the same extent, just like it is easy [for you] to deliver speech. That is speech through the mouth [and] this is speech through actions. Only those who are *successful* in this, *pass* fully. (A.V.09.04.73, middle of pg.20)
- You should have work done through this body as much as you can. The more you continue to do *haddi service*, the more you will receive power. You definitely receive power through the *service* of God. (Mu.04.03.69, end of pg.4)
- *Service* isn't done just through the mouth, but you can also do *service* through elevated actions. (A.V.01.03.71, beginning of pg.31)
- Baba forbids the children: Children, don't take service from anyone. You are supposed to do everything with your own hands. (Mu.06.03.87, middle of pg.3)
- Think continuously that you are on the *service* of God. Though you are doing physical *service*, think that you are on the *service* of God. Though you cook food, that is a physical task, but to fill the food with the *sanskaars* of God, to make the food *powerful* is the *service* of God, isn't it? [...] We, the children of God are just and always present for this very *service*. [...] As long as we have this Divine birth (of God), every *second*, every thought, every action [of ours] is the *service* of God. (A.V.30.05.71, beginning of the middle part of pg.87)
- There are *marks* for dealings in the *yagya* or physical *service* as well, aren't there? Still, those 100 *marks* will also *help* [you pass] '*with honour*', won't they? But it is necessary that when you have to do dealings or *service* through speech, you should keep the aim that this is the *service* of God, this is a dealing. (A.V.04.07.71, end of pg.126)
- If you come to Baba, you will first have to do everything including sweeping etc. (Mu.03.03.87, beginning of pg.3)
- You should do the Father's *service*, spiritual *service*; otherwise there is physical *service* as well. (Mu.02.09.75, beginning of pg.2)
- Many have a lot of body consciousness. Baba has explained: never take *service* from anyone. Cook food etc. with your own hands. Still, they keep making excuses. [Baba says:] *arey*, you can do everything. Suppose, *students* come to the *class*, tell them, I will come back within ten minutes after making *roti (capaati)*. Then, they will also become happy. And they will think: these ones do both, spiritual as well as physical *service*. (Mu.03.09.92, middle of pg.3)

## FRUITS OF SERVICE

- To give this knowledge of God itself is the service of God. You always receive the fruits (*mevaa*) of service (*sevaa*). There is a saying, '*karo sevaa to mile mevaa* (do service, then you will receive the fruits

<sup>128</sup> Using every bone in service

<sup>129</sup> The ones who do service

[of it]), isn't there? So, by doing the service of God, you receive the fruits of super sensuous joy, the fruits of powers. (A.V.17.10.87, beginning of pg.92)

- Body consciousness will reduce only by doing *service*. (Mu.18.08.70, end of the middle part of pg.1)
- You shouldn't waste your time without [doing] service. You accumulate the account of service as well. Those who do service with a true heart are accumulating their account very well. [...] Never think: nobody takes care of me, [nobody] understands me. However someone is, to whatever extent he does [anything], in whatever *stage* he does it, everything is accumulated with Bapdada. There aren't files, but it is *final*. (A.V.01.03.86, middle of pg.224)
- 'Baba I belong to you. You can engage me in whichever *service* you wish', then Baba will be *responsible*. Once you have entered the *asylum*, Baba will liberate you from all the bondages. (Mu.10.03.87, end of pg.2)
- Those who do *service* can never die of hunger. So, children should have interest to do *service*. (Mu.01.06.85, end of pg.1)
- Service is actually also a means of progress. If you do service as service, [that] service gives a *lift* to move ahead. Just become the one with a *plain* intellect and make plans, not even a part of here and there should be mixed in it. (A.V.03.02.88, middle of pg.250)
- Unless you have made someone equal to yourself, the mercury of joy won't rise. [...] If someone has wealth and he doesn't donate [it], he is called a miser (*manhuus*). It isn't like this here. Those who have [it] will continue to give it, otherwise it will be considered that they don't have wealth. (Mu.14.03.87, end of pg.3)
- The fruit of noble deeds of any service is received automatically. The fruit of noble deeds are accumulated and you receive it now as well. (A.V.18.01.88, end of pg.222)
- You do *service* for eight hours for that *government*, what do you get from it? One [thousand], two thousand [or] five thousand [rupees]. [...] By doing *service* for this *government* you become multimillionaires. So, you should do service so heartily! (Mu.25.03.89, end of pg.3)
- The one who is close in the *service* of the *yagya* or Bapdada's task, he himself will be close with games etc. there. The closer you are in taking up the responsibility of the *yagya* or the responsibility of Bapdada's task, the closer you will be there as well. (A.V.09.06.69, middle of pg.74)
- Whoever does service to whatever extent, he receives the fruits of [that] service to that extent in [the form of] a close relationship. The *sevadhaaris* here will become rulers in the royal *family* there. The harder the service you do here, the more you will sit comfortably on the throne there; and those who rest here, they will work there. It is a calculation, isn't it? The Father has the account of each and every *second*, each and every task; this is why He calculates each and every *second* and settles it as well. He counts and gives the account, He doesn't give it simply. (A.V.21.10.87, middle of pg.99)
- It isn't possible at all that you don't receive the fruits of good feelings [towards someone]. The land of good feelings, good desires of the *sevaadhaaris* will become instrument in giving fruits easily. (A.V.02.11.87, middle of pg.117)
- You get direct fruits of service as well. Even if you perform actions as well, there is happiness in [performing] actions as well. Suppose, you do some cleaning, when the place shines after cleaning, then because of doing [the task of cleaning] with a true heart, you feel happy on seeing the place shining, don't you? (A.V.18.01.88, middle of pg.222)
- Certainly, all are the children of Shivbaba – there are 500 crore (five billion) [children] – they all are the Father's children, aren't they? But not everyone is a helper. The more you help [Me] now, the higher you become. (Mu.24.09.75, middle of pg.2)
- The service is progressing. The more you bring progress, you will continue to receive blessings from everyone [as] the fruits of becoming a great noble soul. [...] It is also necessary to become a noble soul. (A.V.27.03.86, end of pg.286)
- When you move ahead with dedication in service after becoming carefree [and] fearless, you receive multimillion times help as well. [...] That deposit account will definitely pull you on time. (A.V.27.02.86, beginning of pg.239)
- Now don't waste time in killing the *sanskaars*, instead they will automatically die through the fruits of service, through the power of fruits. (A.V.18.02.86, middle of pg.194)
- The bigger the service for which you become an instrument, the best and the bigger direct fruits of service you receive. [...] The power of happiness increases. [...] You don't come to know whether it is night or

day, do you? [...] It isn't service, but you are celebrating a festival. This is why service generates enthusiasm and makes you experience enthusiasm. (A.V.16.02.88, middle of pg.254)

- Baba will also continue to praise the *serviceable* ones. [...] If they do *service*, the Father will also remember them. When they don't do [any] *service* at all, why will the Father remember [them]? The Father will remember the children who have a loving intellect (*priit buddhi*) [towards Him]. (Mu.13.04.85, end of pg.3)
- The Father sits and explains: only the children who do My *service* are dear to Me. I keep remembering the children who make many the givers of joy. (Mu.12.04.89, end of pg.3)
- The Father says: those who renounce everything for Me and remain engaged in *service*, they are very dear [to Me]. They also climb [in My] heart. (Mu.14.05.94, middle of pg.1)
- If someone *serviceable* is sick, [Baba] will feel mercy [for him]. He will even wake up at night and remember his soul, because he needs *power*. When they remember [Baba], they get remembrance [from Him] in *return*. The Father has more *love* for the children [than they have]. Then the remembrance reaches them as well. (Mu.02.03.89, end of pg.2)
- The children who do more *service*, they will definitely be dear to everyone. (Mu.14.12.76, beginning of pg.3)
- If there is no service, there is no happiness. This is why, be intent on service. Definitely donate to someone or other everyday. You shouldn't feel sleepy at all without making a donation. (A.V.27.03.82, end of pg.325)
- The best thing that Bapdada likes is that you are always moving ahead in service by becoming tireless and this itself is the specialty of success in service, that you should never become the ones with a broken heart (*dilshikast*). (A.V.13.03.86, beginning of the middle part of pg.259)
- True service always makes you experience the unlimited stage, the unlimited joy. If you don't have this feeling, it is a mixed service. [...] Service means to make a garden of flowers prosperous. Service means to experience the garden of flowers and not to be entangled in the *jungle* of thorns. Problems, failure, confusion and delight of the mind, to be confused the very next moment, these are the thorns. (A.V.13.01.86, beginning of pg.150)
- Bapdada always sees the helpful children [with Him]. Helpful children always receive help. (A.V.18.01.84, beginning of pg.121)
- The one who keeps others ahead, he himself is certainly ahead. For example, small children are always said to walk ahead [and] the elders stay behind [them]. To make the juniors move ahead itself is the seniors going ahead. They (the seniors) just continue to receive the direct fruits of it. (A.V.26.02.84, end of pg.174, beginning of pg.175)
- Whoever remembers Me to whatever extent, I too remember them [to that extent]. Whoever does My *service* to whatever extent, I do their *service* to that extent, I love them. When the unique children come back after doing *service*, I congratulate (*aafriin*) them [by saying:] You bring benefit to many. This itself is the *aafriin*. [He says:] Well done! You have love [for Me]. (Mu.02.07.74, beginning of pg.2)
- It is the *serviceable* children who remember Baba. Those who make many equal to themselves, it is they who have super sensuous joy. They don't remember any friend or relative and so on at all. When you die, the world is dead for you. Those who *follow* Baba will never even ask worldly questions. [Then] Baba understands that they have attachment [for Him]. (Mu.20.12.75, end of pg.3)
- Only those who perform the task and prove themselves receive the *prize*. (Mu.15.03.89, beginning of pg.2)
- If they are true *sevaadhaari*, they become worthy of getting *regard* here as well. If they are mixed, then today, they will call [their seniors] *didi* [or] *dadi* and tomorrow, they will even rebuke them. (A.V.03.04.81, end of pg.125)
- Invest your body in service and obtain a completely disease-free body for 21 births. (A.V.18.02.85, end of the middle part of pg.169)
- You certainly have to live at your home. Certainly, not everyone will sit here. [But] yes, in the end, all those who are intent on the Father's *service* will come and live here. (Mu.17.04.87, middle of pg.3)
- *Kumaris* (maidens) are free from bondages; why? For service. [...] The more you continue to invest your time in the service of God, you will receive help in the *laukik service* as well [to this extent], there won't be [any] bondages. (A.V.13.02.78, end of pg.49)



- Service makes you experience the company of the Father. To go for service means to always stay with the Father. Whether He lives in the corporeal form or in the subtle form, the Father is certainly always present with the *sevaadhaari* children. (A.V.15.03.85, end of pg.237)
- If not through the mind, then through speech [or] actions, you should engage in some or other *service*. Then you will get the return. (Mu.19.09.73, middle of pg.3)

### **HOW, WHAT KIND OF AND WHOSE SERVICE**

- So far, there is just *result* from spreading the voice. You have a *pass* in spreading the voice, but now, you have to invoke the souls to bring them close to the Father. The voice has spread, but the *purusharth* of invoking the souls and bringing them close to the Father is still remaining. (A.V.22.10.70, beginning of pg.310)
- You should catch very big people with great tact. It is through them that the voice will spread and you will be praised. Then nobody will be able to do anything. (Mu.09.12.71, end of pg.3)
- To be engaged in service throughout the day without even caring about your body is called using every bone in *service* (*haddi service*). One is physical *haddi service* [and] the other is the spiritual *haddi service*. (Mu.09.10.71, end of pg.2)
- If you want to take the inheritance from the Father, you should do *service* through the mind, words and actions. You have to spend this last birth in this very *service*. If you become busy in other worldly topics, when will you do this *service*? You will die saying: ‘tomorrow, tomorrow’. (Mu.30.04.71, end of pg.3)
- Explain the old women and prepare them in such a way that if Baba asks to send eight old women, they should come immediately. (Mu.06.09.69, end of pg.3)
- For example, if someone is drowning, you have to save him. If our teacher has drowned, Maya has caught him according to the *drama plan*, then you shouldn’t feel happy and become his companion. You should try to save him. No matter how much *disservice* he does and [how much he] is under the influence of Maya, but you are the children of the Father with a merciful heart (*rahamdil*), so, you should become the ones with a merciful heart and save him from Maya. (Mu.28.12.70, beginning of pg.4)
- Just like the Father becomes an obedient Servant and is present on service, every companion or helpful child of the Father should also become an *obedient servant* like the Father. (A.V.06.09.75, end of pg.97)
- The Father says: very young daughters should sit and explain the pictures. They should explain them with even more *sense*, not just like a parrot. (Mu.06.04.77, middle of pg.1)
- If you yourself have become free from obstacles, then what is the duty of those who have become [that]? [...] Their duty is to make others [equal to themselves]. So, you are making [them like this], aren’t you? So, has the *charity* begun *at home* at first, it means your companions... who are those companions? Those who are your companions in the Brahmin family, you have make those companions equal to the Father after making them equal to yourself. (A.V.23.09.73, beginning of pg.157)
- This year, make such a *group* that after seeing the specialties of that *group* in practice, others should get inspiration and vibrations should spread. Just like the *government* also says, choose a place, select a village and show such a *sample* that people could understand you are doing [something] in practice; it is then that its effect will spread. A group like this should be made, which inspires others. [...] If such very small groups become *practical* proofs, those elevated vibrations will spread in the atmosphere automatically. [...] Then they will keep spreading from one to two, two to three. (A.V.09.01.85, end of pg.114, beginning of pg.115)
- No matter how weak the body you have, how sick it is, if not through words [and] actions, you can do service through the mind even till the last moment. (A.V.18.02.85, middle of pg.169)
- What is the reason behind the hard work of the mind? What do you do? You give birth to crooked and bent children. Sometimes they don’t have a mouth, sometimes they don’t have a leg, sometimes they don’t have an arm; you give birth to such wasteful descendants a lot. [...] This is why now stop [creating] weak creations, then you will be liberated from the hard work of the mind. (A.V.15.03.85, end of pg.235, beginning of pg.236)
- You have learnt how to shoot arrows through words, now shoot the arrows of ‘peace’ through which you can even make the sand green. No matter how hard the mountain is, you can extract water [from it]. (A.V.13.11.81, end of pg.138)

- You do keep listening to the words ‘the soul and the Supreme Soul’, but to enable [the soul] to establish a *connection* [with the Supreme Soul] and experience it, this is newness. It is called ‘to experience the *reality*’. (A.V.18.11.81, beginning of the middle part of pg.154)
- You children shouldn’t simply say that God has come. Nobody will understand through this. they will make fun of you all the more. [...] You should sit and explain the secret of the two fathers tactfully. [...] Nobody will understand [anything] by just saying that God has come; they will think that Brahmakumaris just keep making public announcements. Because of doing opposite *service* in this way, you become even more loose in doing the *service*. On one hand you say that God has arrived, God teaches us and then you go and get married, drink alcohol, etc. (Mu.27.08.76, end of pg.1, beginning of pg.2)
- To satisfy someone is the greatest service. To show hospitality towards guests is the greatest fortune. It is also said that guests arrive at the house of the fortunate ones. [...] Maya never becomes your guest, does she? Are the doors closed? If the fort is strong, the enemy doesn’t enter it. (A.V.25.01.80, end of pg.246)
- Even if you don’t wish, you continue to become subjects and devotees of every soul who becomes an instrument. (A.V.14.07.74, middle of pg.110)
- It isn’t possible that you don’t succeed wherever you have stepped. Some lands yield fruits quickly and some lands take time to yield fruits. (A.V.07.01.78, end of pg.13)
- It is said that there is dust in all the businesses except the business of making a man into Narayan. (Mu.12.09.71, beginning of pg.2)
- To make any kind of external *show* and so on are worldly topics. Our knowledge is certainly incognito. (Mu.20.02.74, beginning of the middle part of pg.4)
- If there are exhibitions etc. anywhere, go [there] and do *service* even at the cost of *half pay* [from your office]. Some even give up [their] *full pay*, go [to the exhibitions] and do *service*. Baba asks [them:] if you require anything for [your] children, we will send it. If someone wishes, he can manage [his] livelihood with ten thousand [rupees] or with ten rupees. (Mu.04.11.71, end of pg.3)
- Now you shouldn’t have any desire in your heart. [...] You shouldn’t have a strong [desire] that you find a big job either. [...] Don’t have any desire except [the desire] of taking the unlimited inheritance from the Unlimited Father. (Mu.30.06.71, beginning of pg.1)
- Don’t engage in business etc. *too much*. You have to think over it so much. How did Baba make this one leave [the business]? (Mu.14.02.74, beginning of pg.3)
- Now the very main *service* is to change your vibrations and vision. It is said ‘to make [someone] happy through vision (*nazar se nihaal*)’; so you have to bring the *service* through vision and vibrations in practice. [...] The *service* that you consider to be the *service* of making subjects, those subjects of even your subjects are getting ready in the exhibitions. (Mu.07.10.76, middle of pg.3)
- You have to prepare *quality* [souls]. [The service of] preparing *quantity* [of souls] is going on; still, the *service* of preparing such *quality* souls is pending. One *quality* soul will automatically bring a *quantity* [of souls]. One *quality* person can bring many. (A.V.13.11.69, end of pg.138)
- Just giving the message is the *service* done at a slow pace like that of an ant (*ciinti maarg*). This is the *service* done at a flying speed like that of a bird (*vihang maarg*). Spread this voice in the world about how Bapdada is performing his task secretly. Bring them into this affection [and] relationship. (A.V.28.11.69, middle of pg.150)
- Every act, every action of the land of blessings (*vardaan bhuumi*) is filled with special blessings. Whether you cut vegetables [or] sort out foodgrains after coming to the land of *yagya* (*yagya bhuumi*), they (those actions) are also filled with the blessings of the service of *yagya*. (A.V.18.11.85, beginning of pg.44)
- You have to become an *example* for others; this itself is the *service*. Even if you don’t get time for *service*, the acts (*caritra*) can also show *service*. There is *service* through acts as well, not just through speech. Your acts should remind [others] of that *vicitra*<sup>130</sup> Father. This is easy *service*, isn’t it? (A.V.23.01.70, end of pg.178)
- Writing the murli is good *service*. Everyone will be happy. They will give blessings. Baba, the writing is very good; otherwise, they write that the writing isn’t good. Baba, they *cut* the vanis and send [them] to us. Our gems are stolen away. Baba, we have the right: every gem that comes out of Your mouth should reach us. [...] You should also do the service of the murli properly. You should learn all the languages, [like] Marathi, Gujarati [...] Just like Baba is the One with a merciful heart, the children should also become the

<sup>130</sup> The One who is formless, the One who doesn’t have any picture

ones with a merciful heart. You should make *purusharth* and become helpful in making [someone's] life. As for the rest, the life in that world is completely dull. (Mu.10.03.87, end of pg.2)

- The fastest means of service is service through powerful thoughts. The thoughts as well as the words and the actions should be powerful. All the three should work simultaneously. This itself is the powerful means. (A.V.06.01.86, beginning of pg.138)
- Make even the weak souls powerful by giving them the powers received through the Father; this itself is the elevated service. It isn't a big thing to give the introduction, to give the *course*, but to make the souls powerful, this alone is the true service. You will have to show courage and the Father will help you. (A.V.21.12.89, beginning of pg.96)
- For example, if someone is wealthy, he helps his close relatives and uplifts them. Similarly, all the weak souls who are in your contact and relationship at present, you have to give them a special searchlight. (A.V.21.01.72, middle of pg.219)
- You become angels from [being] sinful. There aren't angels in the physical world. Angels don't have bones [and] muscles. Here, you sacrifice everything including bones etc. in this spiritual *service*. Then you become angels. Now you have bones, don't you? It is also written that [a sage] even gave his bones for *service*. It means, you sacrifice your bones. You have to become the resident of the subtle world from [being] the resident of the physical world. Here, we give bones and become subtle. You should sacrifice everything in this *service*. (Mu.20.01.76, end of the middle part of pg.1)
- If someone says: 'I don't get service', he can't say [this]. There is so much service left to make the atmosphere! [...] Even if you are sick, you have a *chance* to [do] service. No matter who he is, whether he is illiterate, educated, or any kind of soul, there is very big means of service for everyone. So, don't think: 'I should get a *chance* for service'; you have already received it. (A.V.18.01.88, end of pg.222, beginning of pg.223)
- It is the task of the *serviceable* children as well to check the pulse. If [the one whom we explain] belongs to our clan, he will become quiet. (Mu.11.03.89, end of pg.3)
- If you stay in the unlimited, the limited topics will automatically end. You people want to waste time in limited topics and then stabilize in the unlimited, but now that time has gone. Now, be intent on the unlimited *service*; then you will be become free from the limited topics automatically. (A.V.24.10.71, end of pg.204)
- Do the service of the person who is special from the worldly point of view and not from the point of view of knowledge. Because of this, the journalists, the members of the radio [and] TV [channels] spread the voice automatically. Bring such a special soul [in knowledge], that many souls are benefitted through their voice. (A.V.06.01.79, end of pg.183)
- Prepare the capital [and] prepare the subjects as well; prepare the *royal family* and prepare the serviceable ones too. No category should be left which complains [saying:] 'we didn't receive the message'. (A.V.14.01.79, middle of pg.216)
- To be easy yogis (*sahajyogi*) itself means to always do *service*. Your subtle power of yoga will automatically attract the souls towards you; so, this itself is the easy service. (A.V.14.01.79, end of pg.215)
- Continue to make those who come in your contact move ahead. [...] You have to do the service of every category. Nobody should be able to complain in the end that they weren't told. This is why you should definitely give the message to the people of all the religions. (A.V.30.01.79, beginning of pg.253)
- You certainly have to do service, no matter how you do it. You have to obtain *marks* in all the subjects. If you fail in even one [subject], how will you *pass with honour*? This is why, *cover* all the subjects. (A.V.01.02.79, end of pg.260)
- One person with *quality* is equal to the *quantity* [of] 100 [people]. *Quality* service is called powerful service. (A.V.27.11.85, end of pg.64)

### **SERVICE [BY] THE GITA PATHSHALA [AND] CENTERS**

- The Father requires a lot of *serviceable* daughters. *Centers* continue to open. The children have interest; they think that many people will be benefitted, but the *teachers* who look after them should also be good *mahaarathis*. *Teachers* are also *numbervaar*. (Mu.04.04.89, end of pg.2)

- You can certainly do service at home, can't you? You will keep touching (deal with) all those who come. There are many who open *Gita pathshalas* (school of Gita) at their home and continue to do their *service*. It isn't that you have to come and sit here. (Mu.09.02.74, end of pg.2)
- All the *centers* belong to Shivbaba. Then, where did your *center* come from? You belong to Shivbaba. The University belongs to the Father, doesn't it? The University of God (Ishwariya Vishwa Vidyalaya). "This is my *center*"; as soon as you have this thought, you die. So many people fall while uttering 'mine, mine' in this way. (Mu.19.09.73, beginning of pg.3)
- If the child is impure at home, the *center* can't run. The atmosphere should be very good. It is in helpless conditions that centers are opened in flats. Actually, centers should be in a separate place. (Mu.09.05.72, end of the middle part of pg.1)
- You can also go to the temple of Lakshmi-Narayan and do a lot of *service*. You should meet the big trustees, the seniors in the temple. Nowadays the respect for mothers has also decreased because many female beggars (*fakiiryaani*) have emerged. (Mu.20.11.72, end of the middle part of pg.3)
- Leave body consciousness: this is my *center*, this is their *center*, why does this student go there? All are Shivbaba's centers; anyone can go anywhere. It isn't your *center*. Why do you think: why doesn't such and such person come to our *center*? He may go anywhere. You think: he should come to my *center*, he should give money here. Why does he give it there? That's all. [...] This is just like seeking in an *indirect* way. He should give [money] here, he shouldn't give it there; there are [teachers] who think this as well. (Mu.09.06.71, end of the middle part of pg.3)
- Go and do *service* in villages. There are many villages like this where [children] come together and attend the classes. They write letters to Baba. (Mu.24.11.71, end of the middle part of pg.3)
- Nobody can ever become a deity from a human being by reading or listening to the Gita. (Mu.26.02.76, beginning of pg.3)
- God the Father is called *Spiritual, Knowledge full*. So, if you write the name 'Spiritual University', nobody will object to it; then you will remove those words from the board as well and write this 'Spiritual University'. Try and see, write, 'God Fatherly Spiritual University'. This is their *aim* and objective. [...] Then you will have to write on all the *centers*: 'God Fatherly Spiritual University'. (Mu.20.03.74, end of pg.4)
- It isn't that you open your shop and sit [there]. That shop won't run. If you do anything without taking the directions of Shivbaba, it doesn't belong to Shivbaba. You commit sins in the name of Shivbaba; you accept money. They gain nothing. Nothing is deposited. (Mu.15.07.70, end of pg.2)
- If any such ashram is transformed completely, then everyone's eyes will open. Many do understand that when this is the Mahabharata war, God should also definitely be present. (Mu.04.04.75, beginning of pg.2)
- You can write: 'God Fatherly University'. The Father sits and narrates the *knowledge* of the beginning, the middle and the end of the entire *world*. This is why it is called the University of God. God sits and teaches. You attain the highest of the high position. This is really good knowledge. The children should explain it tactfully. We write: 'God Fatherly University'. (Mu.28.07.76, end of the middle part of pg.3)
- This is a house as well as a *university*. This itself is called 'God Fatherly World University'. It is because the *sadgati* of every human being of the entire world is brought about. This is the *real World University*. It is a house as well. You are sitting face to face with the mother and the father. [...] Apart from the *Spiritual Father*, no human being can give the *spiritual knowledge*. (Mu.18.08.76, beginning of pg.1)
- Go to the temples, go to the *Gita pathshalas*. You certainly have a *connection* with the Gita and the worshippers of the deities. Then why do you go to the sanyasis? They will understand in the end. (Mu.05.10.76, middle of pg.3)
- One day it will be published in the newspapers as well that God says: you will become pure from sinful only by remembering Me. When the destruction is close, this sound will fall into the ears through the newspapers as well. (Mu.02.03.75, beginning of pg.2)
- Baba says: 'Go and take care of the *center*, do *service*', but only those who are knowledgeable and intelligent souls will be able to take care [of it]. Then Baba doesn't keep such intelligent ones here (in Madhuban). (Mu.05.02.78, end of the middle part of pg.3)
- Try to send message to every *area* so that nobody complains [saying:] we don't know. Continue to do *service*, then everyone will *offer* automatically [saying:] open centers here. (A.V.19.11.79, beginning of pg.34)

- Some or other *programme* should be held at every *center*, so that the visitors are filled with power. At that time, they should also be detached [and] face the problems as a detached observer (*saakshi*). For that, the power of remembrance is required. So, as long as there is less *force* of external *service*, of new *plans*, there should be the strength of some *point*, otherwise you will become *free* and the *side* of the waste [in your scale] will become heavier]. Because of remaining *busy* in *service*, you remain safe from wasteful topics. [...] This is why in order to caution them, alert the Brahmins and for the *safety* of the self, arrange *programmes* with such *points* and *classes*, so that they feel: we are receiving special *light* from *Madhuban*, the *light house*. (A.V.03.08.75, beginning of pg.78)
- Those who can't explain completely will dishonour the Brahmakumaris all the more. Some say: not here, I will stay at this *center*. Not at that one. Then, Baba thinks that they are *dull-headed*. In fact, the children should be engaged in *service all-round*, [i.e.] wherever they get it. If you leave the *center* and go to some other place, will they (the others) fall without you? (Mu.20.03.70, middle of pg.4)
- You have to learn how to do *service* as well. Good *Brahmanis* (sister in charge) are also required, who make [others] equal to themselves. Those who make [others] managers like themselves, they will be called good *Brahmanis*. They will certainly achieve a high position. They shouldn't have a *baby* like intellect, otherwise [someone] will take them away. It is Ravan's community, isn't it? Prepare such a *Brahmani* who could take care of the *center* in the end. (Mu.22.05.85, end of pg.3)
- If you didn't make anyone equal to yourself in all these years, were you shaving the head (*hajaamat*) [of others]? You haven't made [anyone] a *manager* in this much time, who could take care of the *center*? They don't even have the intelligence to talk to different kinds of people who come. (Mu.03.10.75, end of pg.3)
- If you haven't made anyone equal to yourself, who could take care of the seat, then Baba will think, you are of no use. You didn't do *service*. They write to Baba: How should we leave *service* and go? *Arey*, Baba gives an instruction: There is an exhibition at such and such place, go [there] for *service*. If you haven't made anyone worthy [to sit on] the seat, it means you are a barber (*hajjaam*). When Baba gives an instruction, you should run immediately. Such ones are called *mahaarathi Brahmanis*. (Mu.03.10.75, end of the middle part of pg.3)
- The children who are available for *service*, those who are good *serviceable* [children] also wish in their heart to go to a particular *center* and uplift it: "It has become inactive. I should awaken them (the students of the center)"; because Maya is such that it makes them sleep again and again. (Mu.13.12.75, middle of pg.2)
- The more you surround [the city] with *centers*, the more people will come and understand. (Mu.25.01.84, beginning of the middle part of pg.3)
- Those who open centers, do *service* also earn an income. They too are benefitted. They too get the returns. Some even open three-four centers. [People] have in their mind: this one has opened *centers*. Baba also opens *centers*, doesn't He? So, those who perform [the task of opening centers] do receive their share, don't they? They together lift the roof of the sorrow of Maya. So, if everyone lends a shoulder for that, everyone receives the returns. (Mu.25.01.84, beginning of pg.2)
- Despite having their individual *service*, everyone should consider the responsibility of the *yagya* also to be equal to the responsibility of his *center*. [...] Now you people have to give your happiness in the unlimited, only then will the entire world consider you the givers of happiness. (A.V.26.03.70, middle of pg.233)
- Day by day *centers* also open one by one. Someone or other will come up [in knowledge]. They will say, you don't have a *branch* in such and such city. Tell [them], if someone makes arrangement for a house etc., if they give an invitation, we can come and do *service*. The only thing is that someone should make arrangement for a house. Baba says: You have to open a *museum*. [People] will see each other and come automatically. (Mu.04.09.75, end of pg.3)

### SERVICE OF THE FOREIGN COUNTRIES

- The very main *foundation* of the *service* of the foreign countries is that the Kumbhakarnas of Bharat will awaken through the sound of the foreign countries. This is the *aim* and objective of the *service* of foreign countries. It isn't a big thing if it is just shown in the foreign countries. The service of the foreign countries is fixed in the *drama* with that aim. And till now as well the voice (news) of any *invention* has spread

through the foreign countries themselves. [...] Similarly, the *service* of the foreign countries itself will make this voice (news) of God's revelation famous in Bharat. (A.V.02.08.75, middle of pg.72)

- Why so much importance has been given to the service of the foreign countries in the last period? Even those who go [to foreign countries] think: why are they being sent there at such a delicate [time] and the time close [to destruction] when they they have to come from the foreign countries to Bharat itself in the end? Still, the service of the foreign countries is moving ahead. [...] And they also know that the other [ones with] a difference of opinions don't have a *part* of going to heaven, but they are sent to bring the souls who have transferred or converted [to other religions] back to their first religion [and] they will be very few. The main basis of it or the *aim* and objective of the *service* of the foreign countries is that the secret of the voice reaching Bharat through the foreign countries is fixed in the *drama*. This is why the *service* of the foreign countries has been given the *first chance*. (A.V.02.08.75, beginning of pg.73)
- When the daughters become clever, they can go to other countries as well. You will have to prepare pictures in many languages. (Mu.31.12.76, end of pg.3)

### SERVICE OF THE WORLD

- Continue to offer [your] service for the benefit of the world and move ahead. In the same way, those who are secret donors [and] noble souls in [the path of] *bhakti* make a resolution that [whatever they have offered] should be for the welfare of everyone. It should be for me, I should receive the fruits; no. [They think:] Everyone should receive the fruits, it should be offered for the service of everyone. [...] Continue to deposit in the *bank* of everybody's benefit and move ahead. (A.V.22.02.86, end of pg.208)
- Now make this effort: day and night, [every] thought [and] *second* should be spent on the tasks or service of the world. (A.V.21.06.72, beginning of pg.314)
- Those who have to become world emperors, they won't make *purusharth* just for themselves. To *pass* the obstacles or tests that come in your life is very *common*, but those who are going to become world emperors, their *stock* will be full from now itself, so that they can use it for the world. [...] Not even a thought should be spent for yourself, rather, it should be only for the benefit of the world. (A.V.13.04.73, end of the middle part of pg.29, beginning of pg.30)
- The [ones who are] *vishwa kalyaankaari* (beneficial to the world) have so many responsibilities on them! They can't be *free* even in their dreams. They should see service even in their dreams; this is called [to be] fully *busy*. It is because dreams are the base of the entire day. Those who remain *busy* in service day and night, their dreams will also be for service. They can see many new topics, *plans* and methods of service in the dreams as well. (A.V.26.12.79, beginning of pg.154)
- The very meaning of world benefactor is the root souls of the world. Even a little carelessness will make the world careless. There should be so much *attention*. (A.V.26.12.79, middle of pg.154)
- To use [a particular] thing for our own weakness and for our own *purusharth* becomes a 'breach of trust (*amaanat mein khayaanat*)'. Such fine *purusharth* is the sign of a *mahaarathi*. Now, the *mahaarathis* have to invest everything that belongs to them for the benefit of the world; only then will they be called *mahaadaani* (the greatest donor) and *vardaani* (the one who gives blessings). The effect of the *stage* of a *mahaarathi* will be like the effect of a *light house*, which is visible from a distance and spreads everywhere. (A.V.06.02.74, middle of pg.19)
- 1.Sweetness, 2.Humbleness, through these two special *dhaaranaa* you will become forever *vishwa kalyaankaari*, *mahaadaani* [and] *vardaani* and you will be able to give the proof of affection easily. (A.V.30.01.79, middle of pg.251)
- Harmful words should change into the feelings of benefit in such a way as if they weren't harmful words at all. Such a *stage* is called a *vishwa kalyaankaari stage*. Even after seeing any bad trait of anyone, you should change that bad trait into a quality within a *second*, you should change loss into benefit [and] defamation into praise. Only the one who stays in such vision and awareness is called *vishwa kalyaankaari*. Not just *vishwa kalyaankaari*, but he should [also] become self-benefactor. (A.V.05.01.77, end of pg.2)
- Just like you saw Brahma [and] the Father, you always saw the specialities of their stage, detached and kind to others (*par upkaar*) at the end. They didn't accept anything for themselves. Neither did they accept praise nor did they accept [any] thing and they didn't accept the place to live either. [Whether] in the

physical or in the subtle [form], they always [said:] ‘the children’ first. This is called [to be] kind to others (*par-upakaari*). (A.V.11.04.86, end of pg.325, beginning of pg.326)

- [You] shouldn’t have hatred, aversion, disrespect for even the most sinful soul, the most harmful soul [or] a heron; instead, if you stabilize in the stage of [being] *vishwa kalyaankaari*, become the one with a merciful heart, have the feeling of mercy and do service considering to have a relationship of service and the more you do the service of a *hopeless case*, you will be entitled to receive a *prize* bigger to that extent. You will be called a famous *vishwa kalyaani*<sup>131</sup>. You will take the *prize* of the *peace maker*. (A.V.31.12.70, beginning of pg.334)
- To give something after taking something isn’t called to be kind to others (*paropakaari*). *Paropakaari* means those who make beggars wealthy, those who show kindness towards the harmful [and] those who embrace the ones who say bad words. They should make the disheartened into powerful, meaning the beggars into emperors through their good feeling of [being] kind to others, through affection, through power, through sweet words, through the cooperation of zeal and enthusiasm. [...] The wonder is to generate hopes in a *hopeless* [person]. [...] If any brother or sister, a soul of the family who is your helper considers temporary things to be permanent attainments and desires temporary honour, glory and name or temporary attainments out of ignorance or stubbornness of a child (*baalhath*), then to give respect to others and become free from honour (*nirmaan*) itself is [showing] kindness [to others]. (A.V.12.12.78, beginning of pg.123)
- Who will become the masters of the world? Those who are *vishwa kalyaankaari*. So, what are you all? The ones who rule over the world or the *state*? Those who are the rulers of the world will always be stable in the unlimited stage. [...] Those who become the unlimited masters will definitely engage in the unlimited service. The limited [service should be] for the sake [of being] an instrument, [but] the entire *attention* should be towards the unlimited service. Go in the unlimited and do *service*, bring a new turn in *service*. (A.V.01.02.79, middle of pg.261)
- To give [something] to others means to fill within yourself. [...] How much time do you give for the benefit of the world throughout the day? [...] Spending the time just to fight a war against the obstacles of the mind is to waste the time for yourself, isn’t it? [...] So, always *check*: leave aside the topic of the maximum, but do I always invest time and thoughts for the benefit of the world? What will those who invest their time and thoughts for the benefit of the world in this way become? World Emperors. If you continue to invest time just for yourself, how will you become world emperors? So, in order to become world emperors, become *vishwa kalyaankaari*. (A.V.21.06.72, end of pg.314, pg.315)
- Don’t make [something] wrong [that is already] wrong; ‘this is just wrong’, don’t think so; but think, how should I make [something] wrong correct. This is called the feeling of benefit. You will gain victory in transforming your wasteful feelings, nature and the feelings and nature of others through your elevated [and] good feelings. Did you understand? (A.V.01.03.86, middle of pg.222)
- If you see anyone, at any time, in any circumstance [or] any stage, and your vibrations and feelings are true, then you won’t be affected by it. You should have the vibrations of [bringing] benefit and the feelings of a well-wisher. [...] No matter what someone does, someone may become the form of obstacle for you, still, you should have the feelings of a well-wisher for him too. [...] If you have good feelings for the one who has good feelings for you, it isn’t a big thing. You should do such a wonderful thing that you are praised. The one who shows kindness towards someone harmful is praised. (A.V.19.07.72, beginning of pg.335)
- The feeling of [bringing] benefit to the world will be clearly seen in every act of the *mahaarathis*. The *practical* proof and evidence of it is that the lesson of ‘you first (*pehle aap*)’ will be firm in order to make other souls move ahead in every task; not [the lesson of] ‘first me’. [...] Whatever thoughts you generate or whatever words you say for whichever soul, they will become blessings for that soul. (A.V.27.10.75, beginning of pg.236)

### SIGNS OF A SEVAADHAARI

- Everyone should consider himself responsible. Don’t derive its meaning that if everyone is responsible, I should get a *chance* to give speech or only when I am allotted a special *duty*, I am responsible [for it]. This isn’t called responsibility. No matter where you are, whatever *duty* you have received, whether it is of

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<sup>131</sup> Same as *vishwa kalyaankaari*

sitting far away or of going on *stage*, [think:] I have to become a helper in any way. This is called spreading the wave of the spirituality of service in the entire world. (A.V.30.12.85, middle of pg.118)

- The *alloy* (impurity) of pride and insult shouldn't be *mixed* with service. This is called the Golden Age service. There shouldn't be the trait of jealousy, proving [something] and obstinacy in [our] nature either. This is an *alloy*. Finish this *alloy* and become the ones with the Golden Age nature. You should have the *sanskaar* of always [saying:] 'yes (*haanji*)'. You should *mould* yourself according to the time, according to the service, it means, you have to become *real gold*. [Think:] I have to *mould* [myself]. I will do [something] when someone else does [it], [thinking] this is obstinacy; this isn't [the sign of] *real gold*. [...] You should always have good feelings, the feelings of benefit, the feelings of love, the feelings of cooperation for every soul [that comes] in [your] connection. (A.V.06.01.86, end of the middle part of pg.135)
- True *sevaadhaaris* (who are serviceable) are those who always make the souls happy by becoming spiritual roses (*ruuhe gulaab*) through [their] spiritual vision [and] spiritual vibrations. (A.V.18.02.84, middle of pg.140)
- The sign of a true *sevaadhaari* is sacrifice (*tyaag*), meaning humility and *tapasyaa* means firmness in the elation, in the faith for the One Father. (A.V.09.04.86, beginning of pg.317)
- Whenever [and] wherever you live [and] work, always work considering yourself the messengers of peace. [...] [If] they set fire, pour water [on it]. This itself is [your] task, isn't it? This is called [to be] a true *sevaadhaari*. [...] '[I am] a messenger of peace, *master* giver of peace, *master* giver of power', you always have this awareness, don't you? Always make yourself move ahead with this very awareness. Make others also move ahead. This is the very service. (A.V.09.04.86, beginning of pg.320)
- Does any *sevaadhaari* ever cry? [Someone] cries in the mind as well, not just through the eyes. So, you aren't the ones who cry, are you? *Accha*, are you those who complain? Do you complain in front of the Father? 'Why does it happen with me? Why is only my *part* like this? Why only my *sanskaars* are like this? Why have I alone got such students or why have I received such a country?' You aren't the ones who make these complaints, are you? [To] complain means, [there is] a trace of *bhakti*. No matter how someone is, but to transform him is the special duty of the *sevaadhaaris*. Whether it is the country or the students, whether it is your own *sanskaars* or [your] companions, instead of making complaints, use [the quality of] bringing about transformation. (A.V.21.02.85, beginning of pg.185)
- There is service at every place for the *sevaadhaaris*. No matter where they live, where they go, *sevaadhaaris* will just see service every time and at every place and they will just remain engaged in service. They will even consider their home to be a place of service and live [accordingly]. [...] Not even a *second* or a thought can go without service; this is called [to be] a true spiritual *sevaadhaari*. (A.V.11.06.71, end of pg.105, beginning of pg.106)
- Those who are true *sevaadhaaris*, they will do service only when they bow before everyone. (A.V.11.07.71, end of pg.132)
- The greater (*mahaan*) someone is, he will be humble (*nirmaan*) to that extent. Great souls always consider themselves to be *obedient* servants. (A.V.18.03.81, middle of pg.64)
- Do you consider yourself an unlimited *nimitt sevaadhaari*? Unlimited *sevaadhaaris* means, those who don't go in the limited [attitude] of any *mai pan* (ego of the self) or *meraa pan* (ego of the belongings of the self). There is neither 'I' (*mai*) nor 'mine' (*meraa*) in the unlimited. Everything belongs to the Father; I belong to the Father and the service is also for the Father. This is called the unlimited service. (A.V.03.02.88, beginning of pg.250)
- The more you tie yourself in the bondage of *service*, you will become free from other bondages gradually. Don't think: I will engage in *service* when I am liberated from this bondage. [...] Whatever may be the reason, lighten it and keep the opportunity of *service* ahead. You should keep the duty first. Reasons will keep emerging, but they will become loose because of the power of duty. (A.V.07.06.70, end of pg.262)
- The one who is an *all-rounder*, will firstly remain engaged in *service*, secondly, he will also have the special quality of mixing up with everyone with [his] nature and *sanskaars* [and] thirdly, any physical task which is called *karmanaa*, wherever and whenever you want to *fit* him in that subject of *karmanaa*, he should *fit* there in such a way, as if he had been engaged in that very task for a long time; he shouldn't experience it to be [something] new. He should appear to be very old and knowledgeable in every task. The one who fits and engages in all the three tasks every time, he is called an *all-rounder*. (A.V.04.05.73, beginning of pg.53)



- To become a *sevaadhaari* means to always become happy for the entire *kalpa*. (A.V.03.04.81, middle of pg.125)
- What is the duty of a *sevaadhaari*? To use every specialty in service. If your specialty isn't used in service, that speciality will never increase; it will remain within those very limits. This is why many children also experience that they have become the Father's [children], they are also coming everyday, they are also following the *purusharth*, they are following the rules too, but they don't experience the progress in *purusharth* that they should. (A.V.11.12.85, middle of pg.86)
- These words of experience about the children should also come within every soul: 'they are also helpful (*sahyogi*) to everyone like the Father'. Don't become helpful to each other personally. They (those who help personally) will be helpful for selfish reasons. They will be helpers in the limited. True helpers will be unlimited helpers. (A.V.11.12.85, middle of pg.87)
- The very meaning of [being] a *sevaadhaari* is to always bring zeal and enthusiasm in service. Those who themselves always have zeal and enthusiasm can enable others to have zeal and enthusiasm. So, zeal and enthusiasm should always be visible in practice. It shouldn't be that [you say:] I do have [zeal and enthusiasm] within, but it isn't visible outside. Incognito *purusharth* is a different thing, but zeal and enthusiasm can't remain hidden. The shine of zeal and enthusiasm will always be visible on the face naturally. Whether [you] speak or not, the face itself will speak, the shine will speak. Are you such *sevaadhaaris*? (A.V.15.01.86, end of pg.160, beginning of pg.161)
- Wherever they (*sevaadhaaris*) are, they can't be at rest without service. Service itself is a peaceful sleep [for them]. [...] If there is no service, there is no peaceful sleep. (A.V.20.02.86, middle of pg.204)
- They can't sleep peacefully without [doing] service. They even have dreams of service, don't they? As soon as they open their eyes, they meet Baba and then [they just have] the Father and the service [in their mind] throughout the day. (A.V.18.01.84, middle of pg.120)
- The nature of the *serviceable* children should be very sweet. (Mu.29.03.89, end of pg.3)
- Children have found the way with the Father; then those children don't like anything except *service* at all. [...] They won't find comfort without teaching [anyone]. Even if it strikes 12 o'clock at night during exhibitions etc., they feel happy. They stay happy even if they are tired, [even] if their throat becomes sore. It is the *service* of God, isn't it? (Mu.23.12.75, middle of pg.3)
- The one who doesn't feel tired, he doesn't stop either; he continues to move ahead. [...] When you are alone, you feel tired. When you are bored, you are tired, but where there is company, there is always zeal and enthusiasm there. [...] So, you all as well always continue to move ahead in the spiritual journey because the Father's company, the company of the Brahmin family is very good company. (A.V.06.01.88, beginning of pg.204)
- 'If I get a *chance*, I will do service'; no. There is always a *chance*. If the doers do [the service], there are many chances. It is such a big *jungle*. To whatever extent someone does [service] here, he creates his present and future for himself. So, keep this aim firm that you are always a *sevaadhaari*. There is no life without service. Whether you do [service] through the mind, through speech, through actions [or] through contacts, you certainly have to do service. The one who can't live without service is called a *sevaadhaari*. (A.V.01.01.86, end of pg.130)
- The one who performs a special task also receives all [kinds of] cooperation. Someone will voluntarily offer a *ticket* as well. In the beginning, when you all went for service, you used to travel in the *first class* after doing service and now, even if you buy a *ticket*, you return in *second* [or] *third* [class]. Do the service of some *company* like this; everything will be done [automatically]. The *sevaadhaari* also gets the means. (A.V.22.01.84, middle of pg.129)
- To surrender [yourself] and to enable others [to surrender], this itself is the occupation of Brahmins. (A.V.24.01.70, beginning of pg.185)
- Every thought, every word, every action of those who are *serviceable* will just do *service*. [...] So, you should check yourself: do I have a serviceable conduct every *second*? Or do I have the conduct of *disservice*? When the name is *serviceable*, the actions should also be according to it. (A.V.28.09.69, middle of pg.111)
- If *service* can take place, you should make arrangements. You should do service with a true heart, with selfless feelings. Baba says: I fill the pot (*hundi*) of such children. It is fixed in the *drama*. (Mu.11.05.94, end of pg.3)

- Always become the companions of the Father and do service. [If you think] the Father is *Karaavanhaar*, I am *karanhaar*, an instrument, then the service will never bring you into disturbance. (A.V.14.12.87, end of pg.170)
- Just like remembrance is the food (*khuraak*) of Brahmin life, service is also the food of life. Can anyone live without food? But a *balance* is necessary. Don't do [service] to the extent that it becomes a burden on the intellect and don't do [it] to the extent that you become careless either. It should neither be a burden nor there should be carelessness; this is called [maintaining] a *balance*. (A.V.20.02.88, end of pg.263)
- Just like you have received the boon of being a constant yogi, be a continuous *sevaadhaari* for the future, too. There should be service even while sleeping. Even when anyone sees you sleeping, he should experience the vibrations of peace [and] joy from your face. (A.V.11.02.78, end of pg.41)
- *Serviceable* children have so much interest for *service*; they keep going around. If they don't do *service*, they won't be called anything [like] merciful, beneficial, etc. They will be called [the ones with] a worthless intellect (*tucch buddhi*). (Mu.22.08.75, beginning of the middle part of pg.3)
- Everyone does service, but you achieve a [high] *number* (rank) [only] when the service is free from obstacles. (A.V.20.11.85, middle of pg.50)
- Some think: we will have to do service. Just like there is *laukik* government's duty, [...] we have received this *duty* from the *Almighty Government*, to do service thinking like this isn't called true service. It isn't just a *duty*, but the personal *sanskaar* of the Brahmin souls itself is service. So, the *sanskaars* don't let you to live without true service automatically. (A.V.06.01.90, end of pg.126)
- When you become *vairaagi*<sup>132</sup> in the unlimited, you will be able to do unlimited *service*. You shouldn't have attachment anywhere. When you shouldn't have attachment for yourself, just leave the question of [having attachment to] others. (A.V.02.07.70, end of pg.284)
- To think about unlimited topics, to have a relationship and love for the unlimited family, [to think:] all the places belong to us, [...] such one [who thinks this way] is called *serviceable* in the unlimited; the one who [does] limited *service* won't be called *serviceable*. (A.V.11.07.70, end of pg.289)
- The extent to which [someone] is *serviceable*, he will make [others] equal to himself to that extent. Then he will make them equal to the Father. (A.V.23.10.70, end of pg.316)
- You also have to become *powerful* along with [being] knowledgeable, only then you will become *serviceable*. (A.V.09.12.70, end of pg.330)
- Whatever one said, the other accepted [it], this is the response of true love. After seeing such an *example*, others also show courage to come in contact. The gathering also becomes a means of service. (A.V.19.03.81, middle of pg.74)
- This Brahmin life feels empty without service. If there is no service, it is like you are very *free*. (A.V.13.03.86, middle of pg.258)
- The one who is busy in service doesn't have attachment anywhere. (A.V.20.10.75, end of pg.207)
- Those who do service are embodiments of sacrifice and *tapasyaa*. [...] They just remember the Father who gives powers and the powers received through Him. Such incarnations of *shakti* (power) themselves become the conquerors of Maya. (A.V.20.10.75, end of pg.207, beginning of pg.208)
- Unless you make a sacrifice you can't become a *sevaadhaari*. By becoming a *sevaadhaari*, you will make sacrifices easily and automatically. This is the only method to keep yourself always *busy*. (A.V.28.07.71, end of pg.150)
- Those who do good *service* appear very sweet. Those who don't study will go in front of them and sweep [the floor]. (Mu.12.10.75, middle of pg.2)
- Those who do the fastest *service*, they have certainly done more *bhakti* as well. (Mu.24.07.70, end of pg.3)
- The children have interest: we go for Baba's *service*. So, the Father also gives the temptation. The Father has certainly come for *service*. Everything is for *service*. (Mu.01.06.85, end of pg.1)
- Whenever you go for any service, first *check*, are you going [there] after stabilizing in the stage fo the self? You are not going in a disturbed [state], are you? If you yourself are disturbed, the listeners aren't focussed either; they don't experience [whatever is narrated to them]. (A.V.26.12.79, beginning of pg.156)
- Those who do *service* should churn the ocean of thoughts a lot and they should be very brave. (Mu.11.03.87, middle of pg.3)

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<sup>132</sup> The one who is free from worldly desires

## THE BASIS OF SUCCESS IN SERVICE

- The zeal and enthusiasm of service makes oneself free from obstacles and brings about the benefit of others, too. There is success in the feeling of [doing] service as well. If there is the feeling of pride in the feeling of service, it won't be called the feeling of service [in reality]. The feeling of service brings success. (A.V.01.10.87, middle of pg.65)
- The very speciality of service is affection. Nobody will listen to the knowledge [from you] unless they experience spiritual affection along with the knowledge [narrated to them]. [...] So, the first form of success of service is affection. (A.V.04.03.86, end of pg.228, beginning of pg.229)
- When [the questions] what, why [and the feelings of] you, I, yours, mine appear in service, even service becomes a trouble. So, become detached from this trouble as well. Don't forget self-respect (*swamaan*) for service. There is less success and more trouble to oneself as well as others in the service that lacks powerful remembrance. Don't do service for name sake, do useful service. This is called service full of power. (A.V.21.11.84, middle of pg.24)
- Don't consider an obstacle to be an obstacle and don't see the soul who became an instrument for obstacles as the soul who brings about obstacles. [...] You say that those who criticize you are your friends, so, the one who enables you to *pass* the obstacles and makes you experienced is your teacher, isn't he? He taught you a lesson, didn't he? [...] In this way, though the form is of an obstacle, the soul appears to be the one who brings about obstacles to you, it is he who becomes the instrument to enable you to cross the obstacles forever, to make you firm. This is why a *sevaadhaari* who is always free from obstacles is called a true *sevaadhaari*. (A.V.20.02.87, middle of pg.39)
- You are ahead as well as I am ahead. Continue to walk together. Hold your hands together and walk, then you will attain success and you will receive good wishes for the satisfaction [you brought]. Become great in obtaining these kind of good wishes, then you will automatically become great in service. (A.V.11.04.85, beginning of pg.18)
- Sacrifice and *tapasyaa* should be visible in practice in every action, only then will you be able to achieve success in service. (A.V.19.04.71, beginning of pg.69)
- The main basis of success in service or in the stage of ascent of the self is unbreakable love for the One Father. [...] If such a soul engrossed in love (*luvliin*) says even a word, his words of love also bind the other soul in the love [for the Father]. [...] The second basis of success is to become the embodiments of the experience of every *point* of knowledge; for example, you give the *point* of *drama*. So, one thing is to give a *point* based on the *knowledge* but to tell the *point* after becoming an embodiment of experience is something else. (A.V.11.03.81, middle of pg.37)
- The very form of success in service is to make all the souls affectionate towards the Father, helpful in the Father's task and to make those souls the forms of power (*shaktiruuup*) in *purushaarth*. [...] All these three qualifications should be seen in practice in all the souls you serve. If there is lack of any of the three qualities, there is a lack of success in *service* as well. (A.V.06.08.70, middle of pg.302)
- To always have a clean intellect, clean vibrations and clean actions is the easy basis of success. (A.V.20.02.87, end of pg.39)
- The basis of permanent success in service is generosity. (A.V.11.04.85, end of pg.11)
- Ranks are also obtained based on [having] a true [and] clean heart; not on the basis of service. Even in the case of service, did you do service with a true heart or just based on your intellect? (A.V.18.01.86, end of pg.163)
- Question: Which *dhaarananaa* is mainly required to be successful in both, contacts and service? Answer: You will achieve success only when you have the *qualification* of always moulding yourself. (A.V.19.11.79, beginning of pg.34)
- What is the main quality of [attaining] success in *service*? Humility. The more humble you are, the more success [you will achieve]. Humility comes by considering yourself an instrument. [...] Just like the Father takes the support of the body just as an instrument, think that you have taken the support of the body as an instrument. Firstly, consider the body to be just an instrument and secondly, consider yourself to be an instrument, then you will become humble. (A.V.18.06.69, middle of pg.70)
- You should always experience success in all the three kinds of service, [i.e. service] through the mind, words and actions. The basis of that too is the power to discriminate and the power to judge. (A.V.10.01.90, middle of pg.133)

- The means of success in any [kind of] service is the feeling of humility, the feeling of being an instrument. So, did you do service with these very specialities? There is always success as well as enjoyment in this kind of service. (A.V.25.10.87, middle of pg.105)
- The service that you do now, you do it separately. [...] So, before starting any task, obtain the good feelings [and] good wishes of everyone, fill [yourself with] the power of everybody's satisfaction, then powerful fruit will come out. (A.V.02.11.87, end of pg.117)
- To be refreshed in Madhuban means to become an instrument for service, become a *sevaadhaari* and take the *chance* of [doing] service. Before doing [any] service, if you maintain contact with the *sevaadhaaris* who are instruments [of that service and] continue to move ahead, you will achieve success. (A.V.15.03.81, middle of pg.54)
- To do service with the stage [of being] selfless [and] free from bad thoughts is the basis of success. (A.V.20.02.87, middle of pg.40)
- Where there is attraction towards sacrifice and *tapasyaa*, the *service* will also be attracted and come behind you. (A.V.20.10.75, beginning of pg.207)

### LACK OF SUCCESS IN SERVICE

- If the atmosphere appears different, you should think that there is weakness in your vibrations too. You should remove that weakness. (A.V.10.05.72, middle of pg.274)
- Even in the field of service, no matter how good [is] the knowledge that you give [and] no matter how much hard work you do, without discriminating the needs and desires of the souls, you won't achieve success. [...] For that the power to discriminate is required the most. [...] Give 36 types of food to someone who is thirsty, but he will be satisfied only with a drop of water, not with food. [...] This is why even [while doing] service, it is necessary to discriminate the stage of a soul and its faith. (A.V.10.01.90, middle of pg.134)
- No matter how much *service* you do, you shouldn't feel egotistic. By doing *service* you just bring benefit to yourself. If you feel egotistic [thinking:] 'I do a lot of *service*', you will fall. (Night class mu.14.11.66, middle of pg.1)
- If every thought or action is methodical, you definitely achieve success (*siddhi*). If there is no success, [the service] isn't methodical either. [...] The main reason for not achieving success is that you don't perform service through all the three forms at the same time. You have to perform [service] through all the three forms and all the three methods simultaneously. Knowledgeable, *powerful* and loving. Bot, *love* and *law* come together. (A.V.02.08.72, middle of pg.344, middle of pg.345)
- No matter how difficult the service is, offer service as well to the Father through the intellect. [If you think:] 'I did it, [but] I didn't achieve success', where did 'I' come from? Why did you take the responsibility of the *Karan-Karaavanhaar* Father on yourself by mistake? This becomes *wrong*. [Think:] It is the Father's service; the Father will definitely do it. Keep the Father ahead; don't keep yourself ahead. 'I did this', this word 'I' makes the success distant. (A.V.19.03.90, middle of pg.191)
- Bapdada gives directions to everyone; wherever you see that the service shakes your stage, you can't achieve any success in that service. You may perform less service, but don't lower your stage. How will the service that brings your stage down be called [real] service? This is why Bapdada will just say this once again to everyone: always perform service for yourself and others together, meaning the stage of the self and service [should be together]. You don't achieve success by performing the service of others leaving behind the service of the self. Have courage [to perform] the service of the self and others. (A.V.22.01.90, beginning of pg.153)

### SERVICE-DISSERVICE

- You should give true news to Baba. There are many who tell lies. Instead of *service* they do *disservice*. What will be their fate? They will either become servants and maids or if they break away, they will go and be born as *caandaal*. (Mu.07.08.72, end of pg.4)
- Very good children live very comfortably. They sleep inside. If anyone outside asks, 'where is this particular [teacher]', they will say: 'she isn't available', but she is sleeping inside. Such things keep happening. [...] They do so much *disservice*. (Mu.05.11.74, beginning of pg.3)

- It isn't that you should tell someone: 'Don't go to that particular person; come here'. You bring about your ruination in this way too. It is [according to] everyone's [own] wish, he can go wherever he want. Go wherever you see that [the teacher] there explains well. All are Baba's homes. If you do fight [with each other] out of differences of opinions, you will just bring about your own ruination. (Mu.15.07.72, end of pg.4)
- They sit and narrate the topics of defamation to the very new children who don't know [anything] at all. Many have these habits. They narrate the topics of each other. There are often many *gops* like this. The females aren't [like this] to the extent the *gops* are. Usually, it is the *gops* who are very short-tempered, egotistic and wrathful. They think that they do *service*, but they do *disservice*. The Father keeps explaining, 'children, do keep reforming as well', still, they do a lot of *disservice* by describing the past mistakes of someone and defaming [others]. They do [the *disservice*] of themselves as well as the Father. They just bring a great loss to themselves by doing *disservice*. (Mu.01.01.71, end of the middle part of pg.4)
- It is famous that obstacles were created in the *yagya*; they continue to be created. They will continue to be created [again] after a *kalpa* as well. Now you have become firm. This task of establishment [and] destruction isn't small. Where are obstacles created? The Father says: lust is the greatest enemy. (Mu.15.01.84, end of pg.1)
- If you have many karmic accounts, diseases etc., you shouldn't feel afraid. They are of the end; then they won't happen. Now everything will overturn. Maya will even make the old ones young. (Mu.30.04.84, end of pg.3)
- Baba forbids [you]: Children, never listen to the worldly wasteful topics (*jharmui jhagmui*). Many listen and narrate such topics very happily. They forget the great sentences of the Father. Actually, the good children perform the *duty* of their *service* and then remain in their own joy. (Mu.13.04.89, end of pg.2)
- You shouldn't be displeased and deceive [anyone] in *service*. This is the *service* of God. You will certainly face many storms of Maya, but you shouldn't deceive [anyone] in the Father's Divine *service*. The Father continues to give directions for *service*. (Mu.04.09.75, end of pg.2)
- You will have to stop bringing the children etc. as well. How will we sit and take care of so many children? When children get holidays, they think: where else should we go? Let's go to Baba in Madhuban.' [Then] this will become like a *dharmashaala*<sup>133</sup>. Then how is it a *University*? Baba is examining [you now]; then one day He will pass an *order*: 'nobody should bring children [here]'. (Mu.04.05.85, middle of pg.3)
- You children have to do *service*, haven't you? Obstacles should never arise in *service*. You shouldn't show weakness in *service*. It is Shivbaba's *service*, isn't it? You should never be lazy (with shortcomings) even a little in it, otherwise, you will degrade your position. When you have become the Father's helpers, you have to give complete help. You shouldn't deceive [anyone] even a little in the Father's *service*. You should definitely spread the message to everyone. (Mu.04.09.75, beginning of the middle part of pg.2)

### **SERVICE OF A PERSON**

- You should first meet the main one, the *head*. You should collect all the information (*ant nikaalnaa*) from him and then meet [their] senior guru. Then you have to explain to him. [...] Baba explains many strategies. *Sensible* children will understand immediately what they are supposed to do, how they have to collect the information. You should also pay for lodging etc. You should check everything. [Ask the people there:] Why have you people renounced [everything] and are sitting here? You have surrendered [yourself to the guru], then what will you get from him? You should check, what they say. (Mu.04.04.75, end of pg.1)

### **BALANCE BETWEEN SERVICE AND REMEMBRANCE**

- The *balance* between both remembrance and service always makes you the recipients of blessings from Bapdada and the most elevated Brahmin souls in the Brahmin life. [...] The Father Himself always gives blessings constantly from the heart to every Brahmin child based on every elevated action [and] every elevated thought. (A.V.06.11.87, beginning of pg.120)

<sup>133</sup> A rest-house for travelers and pilgrims

- It is very good to use your time in service and you also get power of service. [...] But the service which becomes an instrument to create even a little obstacle in remembrance, in progress, the time of such service should be reduced. For example, you wake up at night, if you stay awake till 12 o'clock or one o'clock, the *amritvelaa* won't be *fresh*. [...] So, reduce the time at night and sleep at 11 o'clock instead of 12 o'clock. [...] Otherwise, the heart pinches [within:] we are certainly doing service, but the *chart* of remembrance isn't to the extent it should be. The thought that comes in the heart or the mind again and again: 'this should happen, but it is not happening', then the intellect doesn't become *fresh* because of that thought either. [...] The fresher the intellect is - *fresh* with respect to the body as well as *fresh* in the form of spiritual progress - if there is *double freshness*, you will do an hour's task in half an hour. (A.V.20.02.88, beginning of pg.261)
- Where there is a *balance*, meaning equality between remembrance and service, you experience the special help of the Father. (A.V.17.10.87, middle of pg.93)
- O the decorators of the capital! Stay in the *balance* between service and remembrance. There should be service through every thought as well. When there is service through every thought, you will be free from waste. So, you should *check*: whatever thought was generated, whatever *second* passed, was there a *balance* between service and remembrance [in it]? [...] So, maintain a *chart* of service and remembrance. (A.V.02.01.80, end of pg.170, beginning of pg.171)
- To do service while staying in remembrance is the *balance* between remembrance and service. (A.V.07.05.84, end of pg.293)
- To remember [Baba] according to time [availability] while staying in service, to remember [Baba] when you get time, otherwise, to consider the service itself to be remembrance is called *unbalance*. Service alone is remembrance and there is remembrance in the service itself, this little difference in the method changes the [achievement of] success. (A.V.07.05.84, end of pg.293)

### THE AIM OF PERFECTION

- The closer you are to the stage of [being] complete, i.e. the closer you are to the Father, the fruits received will be [of being] royal officers (*raaj adhikaari*) in the future as well accordingly. In addition, the first devotees will also be in close relationship [with the Father] in their life too. You will be close to the corporeal father in both lives, [i.e. of being] worship worthy and worshipper, it means, you will be in relationship and contact with the first soul in the entire *kalpa*. Along with the soul of the *hero* actor, your souls will also have a special part with different names and forms. Closeness in the entire *kalpa* is based on the closeness to the complete stage at present, i.e. closeness to Bapdada. [...] The basis of closeness is righteousness. As regards the basis of righteousness, check especially two special things in your *marjiiva* life<sup>134</sup>: firstly, have you always been kind to others; secondly, have you always been a *baal brahmacaari* (celibate since childhood) from the beginning till now, have you always been a *brahmacaari*<sup>135</sup> from the beginning of the *marjiiva* life, meaning from childhood till now. A *brahmacaari* life means a pure life like that of Brahma - call it *brahmacaari* or *brahmaacaari* (follower of Brahma) - have you been uniform from the beginning till the end? If you have been inconstant [with purity] again and again, you can't be called *baal brahmacaari* or *brahmaacaari*. If any kind of purity, i.e. cleanliness is disturbed, you can't become the most worship worthy. Because of not becoming equal to the Father, you can't come in close relationship [with Him]. This is why the basis of righteousness, of closeness is [to be] a *baal brahmacaari*, meaning always a *brahmaacaari*; this itself is called *follow* the Father as well. So, *check* yourself, are you undivided? The one who remains undivided also experiences all the attainments to be constant. (A.V.07.12.78, end of pg.107, pg.108)
- If a thorn pierces you and then you remove it, this isn't the *final stage*. You have to destroy the thorn through your complete *stage*; this is the *final stage*. (A.V.15.04.74, end of pg.25)
- The eyes and intellect of the one who is complete in everything doesn't immerse in anything. He always has a spiritual vision. He is beyond numerous wasteful thoughts and [the stage of] the intellect and the eyes going towards various directions. He is free from all the worries and he always delights in the treasures received from the Father. (A.V.02.05.74, beginning of pg.38)

<sup>134</sup> To die while being alive

<sup>135</sup> Celibate; it also means the one who follows Brahma

- Satisfaction itself is the sign of perfection. The more you receive the blessings of satisfaction from all the souls and the *respond* of their subtle love and cooperation all the time, understand through it that you have come that close to perfection. (A.V.07.02.75, middle of pg.50)
- You don't feel afraid, do you? [Thinking:] I will have to face it. To face the *paper* (exam) means to move ahead, it means, to come very close to perfection. [You will know] now this *paper* is going to arrive. If your yourself are the ones with a clear intellect, you will be able to make it clear to others as well. (A.V.08.02.75, end of pg.55, beginning of pg.56)
- You will clearly see the signs of your perfect stage in yourself. [...] The first sign is, there won't be [any] attachment for any person or luxury of the old world even in thoughts or dreams. [...] You will see the demonic souls of the entire world with a vision of [bringing] benefit and [having] mercy. [...] You will always experience yourself to be victorious. [...] You will feel that the account of sins is over. (A.V.07.10.75, end of pg.154, beginning to the middle of pg.155)
- To be uniform in everything [including] defamation and praise, victory and defeat, happiness and sorrow, this is called a *stage* of perfection. Even in sorrow, the waves of happiness or joy should be visible on the face or the forehead instead of the waves of sorrow. [...] If one thing is stronger at one time and another thing at another time, still it is a different thing; but if the *balance* between both is proper at the same time, it is called [to be] perfect. (A.V.08.06.72, end of pg.297, beginning of pg.299)
- When there is no difference left between the physical and the subtle, there won't be [any] difference in the perfect stage either. This physical (*vyakt*) place will become like an *avyakt* (subtle) place. (A.V.24.01.70, end of pg.191)
- When the practice of being in the talking stage one moment and beyond talk the next moment becomes simple and easy, think that you have attained perfection. [...] Every *purusharth* will be easy. [...] When you feel that both [the tasks] are easy, think that you are going to attain the stage of perfection. Those with a perfect stage will make less *purusharth* [and] achieve more success. (A.V.02.04.70, middle of pg.234)
- If the *foundation* is proper, the actions and words can't be uncontrolled at all. [When] this *stage* is nearing, that itself is called [to be] close to the complete *stage*. (A.V.02.01.78, end of pg.1)

### AFFECTION

- Where there is affection, you do remember [the one for whom you have affection] automatically [and] easily. It is difficult to forget someone dear. [...] If there is knowledge and there isn't affection, then it is dry knowledge. [...] Those who remember [the Father] through the intellect have to work hard in remembrance, service [and] *dhaaranaa*. They eat the fruits of hard work and they (the affectionate ones) eat the fruits of love. Where there isn't affection, where there is mental knowledge, they will [keep raising questions like] why, what, how in the topics of knowledge as well. [...] They will continue to rack their brain and they will continue to fight with their own self. They will have more wasteful thoughts. (A.V.06.01.88, middle of pg.200)
- Bapdada does have to come in order to especially meet the very new children and the children from a far off physical country who even bring the *avyakt* in the *vyakt* like themselves, who even bind Bapdada with their thread of affection; so, who are powerful? Those who bind or those who are bound? (A.V.18.01.75, end of pg.20)
- Have you always maintained the method of love through all the relationships in practice? There shouldn't be [any] shortcoming in maintaining the love through even a single relationship. As a part of the direct returns of affection [received from the Father], how many [souls] did you make affectionate towards the Father through you being an embodiment of affection? [You should] not just [be] loving knowledge, or loving *purity*, or caring for the transformation of the life of the children or [be] affectionate towards the elevated souls, but you should be affectionate towards the Father directly. (A.V.30.01.80, end of pg.254, beginning of pg.255)
- The one for whom you [have] affection - affection means connection - the one with whom you have a connection, you will definitely fill [yourself] with *sanskaars* like his. A connection [with someone] is specifically based on harmonizing *sanskaars*, isn't it? So, if you have affection for the Father, if you also have a connection [with Him], why don't your *sanskaars* harmonize [with His]? (A.V.18.06.70, end of pg.270)

- A shower of affection will even make [your] enemy into [your] friend. Whether someone gives you respect, accepts you or not, always remain in [the stage of] self-respect (*svamaan*) and go ahead while giving spiritual respect to others through an affectionate look [and] affectionate vibrations. Whether he considers you [his brother] or not, continue to go ahead considering him your sweet brother [or] sweet sister. [...] If he throws stones, give him gems; don't throw stones [in return], because you are the children of the Father, the Storehouse of gems. [...] You aren't beggars to think: I will give him [gems] when he gives me [the same]. These are the *sanskaars* of a beggar. The children of the Giver never spread their hands to seek [anything]. To even think through the intellect: 'I will do [it] when he does [it], I will give affection when he gives it' [...] this is also spreading your hands. This is also the nature of [being] a *royal* beggar. (A.V.16.02.86, end of the middle part of pg.187, beginning of pg.188)
- The sign of love for the Father is that you will like all the Brahmin souls. If you like every Brahmin, it means you have love for the Father. It is the Brahmins who will come in relationship with each other in the rosary; the Father will *retire* and watch. (A.V.01.03.86, end of the middle part of pg.225)
- The first form of success in service is affection. When you become the Father's [child] out of affection, any *point* of knowledge becomes clear easily. The one who doesn't have affection [for the Father], he just imbibes knowledge and takes time to move ahead and he works hard as well. It is because his vibrations are diverted more towards 'why, what, how is it so' and when he is engrossed in love, he finds every word of the Father loving because of that affection. [...] Those who are lost in love, whatever the beloved tells them, it will just appear as the love [of their beloved] to them. So, the main base of service is affection. (A.V.04.03.86, beginning of pg.229)
- Everyone has naturally heartfelt love, - not an external love - for the one who is always satisfied. One thing is to love someone externally to satisfy someone and another thing is heartfelt love. You also have to love [someone] so that he isn't displeased, but he doesn't always become the recipient of love. (A.V.18.03.85, middle of pg.244)
- An indication for those who are always dear to the Father is automatic remembrance. You remember dear things automatically, don't you? So, this (the Father) is a dear thing of every *kalpa*. [...] How can you forget such dear thing? You forget [Him] only when you start considering any person or thing to be dearer than the Father. (A.V.01.11.81, end of the middle part of pg.103)

### **[BEING] FACE TO FACE (SAMMUKH) AND TURNING THE FACE AWAY (VIMUKH)**

- All the children will listen to the murli, but [listening to it] face to face (*sammukh*) is a different thing, isn't it? It is also shown that Krishna used to *dance*. It isn't that [worldly] *dance*; actually, it is the *dance* of knowledge. (Mu.09.04.71, middle of pg.1)
- The greatest joy is in [listening to the murli] face to face; then the *second number* is [through] the *tape* [recorder]. Then the *third number* is the murli [on paper]. (Mu.12.04.71, end of pg.3)
- Only those to whom God narrated directly listened to Him. Later on, this knowledge doesn't exist. (Mu.15.04.71, beginning of pg.3)
- Only when the Father comes face to face and gives birth will you have *love* [for Him], won't you? You have *love* [for Him] only when He has given birth to you. (Mu.03.03.78, end of pg.3)
- The Father comes face to face and gives *shrimat*. (Mu.19.03.78, beginning of the middle part of pg.3)
- He is so strange that you forget Him again and again. You forget that you are souls [and] that you are living face to face with the Supreme Father Supreme Soul. (Mu.01.10.78, beginning of pg.1)
- Now the Father speaks face to face; then [this] is praised in the path of *bhakti*. (Mu.17.10.78, beginning of pg.2)
- He is the Creator of heaven; He is teaching us face to face. (Mu.20.10.78, end of the middle part of pg.1)
- When people listen [to the knowledge] through you, it becomes *indirect*; so they come here to listen [to the Father] directly. Then Baba narrates through the mouth of Brahma or gives the nectar of knowledge through the mouth. At this time, the world has become *tamopradhaan* so, it requires that rain of knowledge. (Mu.04.01.84, end of pg.2)
- Here also, many people have visions, but you can't attain *sadgati* through it unless you take the complete teaching of knowledge and yoga face to face. Nothing happens through vision without [having] knowledge. (Mu.29.05.72, end of the middle part of pg.1)



## SHUDRA KUMARI

- Very senior *Brahmanis* (sisters in charge) themselves don't get on well with each other. They don't even talk to each other because of a difference of opinion. They have a lot of body consciousness. You will certainly have to become worthy in order to go to the kingdom of Ram, won't you? This is the kingdom of God; those with a demonic nature can't live in it. They don't even have the right to be called a Brahmakumari. (Mu.18.11.72, end of pg.3)
- Some *Brahmanis* become angry. If some daughter is sick, they don't give them medicine, they don't feed them completely. Baba explains to everyone through the murlī, He cautions [everyone]: because of performing such acts, it is just like you are the ones belonging to the demonic community. (Mu.31.07.70, beginning of pg.2)
- Some head *Brahmanis* live very comfortably here itself. They keep servants and maids. [They give orders:] make my bedding, bring tea, do this. Baba considers them to be body conscious. Baba is so egoless. The Father's chariot is also very egoless. When the children get [the charge of] very big museums, then that's it! They start giving orders; they live like queens. (Mu.12.11.70, end of pg.2)
- *Brahmani* doesn't make full effort. She lives in the *centers* very comfortably. She eats and drinks, she make [others] clean [her] utensils, she makes [others] wash her clothes. Baba says: if you take *service* [from someone] here, you will have to become a maid and give *service* [to them] in the future. [...] If you take service from others, you yourself will be indebted. (Mu.13.10.73, end of pg.4)
- There are many Brahmakumaris like this as well who sit and teach the path of *bhakti*, just like the sages and saints do. They keep the idol of Krishna and bow [before it and] they (the students) bow their head before the Brahmakumaris as well. They (the Brahmakumaris) get some income. They sit and eat. They are ruining [themselves] so much. Instead of rising, they fall all the more. (Mu.11.04.72, end of pg.2)
- Brahmins won't build temples etc. *Shudras* will build temples, keep pictures etc. (Mu.25.03.76, beginning of pg.2)
- Some [Brahmanis] are very elated when they live as heads. They live with great pomp. They even address the big personalities as 'you, you (*tu*)' and speak to them. They (students) just call them *didi*, *didi* (elder sister) [and] they (Brahmanis) just become happy with that. They don't have any yoga. They are elated [thinking:] 'I am *didi*'; they don't think: 'this one is sharper than me'. (Mu.26.03.75, middle of pg.2)

## ALL THE RELATIONS WITH THE FATHER

- You don't follow the main restriction (*parhez*) of being in this very awareness and strength 'one father and no one else' constantly; you keep yourself under a false impression and engage yourself here or there saying: I certainly belong to Shvababa; who else is mine? But you should be such an embodiment of remembrance in practice that no other person, luxury, relation, contact or any means comes to your mind except the One Father even in thoughts. (A.V.20.10.75, middle of pg.210)
- Those who always experience [the Father's] company will never feel the need for the company of any bodily being. They will never take the support of [any] bodily being in any service. It is a different thing to take the help [of others] according to the limits (*maryaada*), according to the gathering. As for the rest, if they remember any bodily being in any circumstance: 'this one will take me across this circumstance, he will give me advice or support', it proves that they don't always have the support of the Almighty with them. (A.V.23.01.76, end of pg.21)
- When the Master of the world has become ours, the world became ours, didn't it? Just like the seed is in our hands, the tree is [also] in our hands, isn't it? We have found the one we used to search. We have found God while sitting at home, so, we should feel so happy. God has made me His [child], if you stay in this very joy, your eyes won't be engrossed anywhere. (A.V.13.01.78, end of pg.27)
- When you can get the happiness of relations in one direction, where is the need to wander? You should settle at the destination, shouldn't you? To maintain all the relations with the One, this is the destination (*thikaanaa*). If you always remember your final angelic form, then as is your remembrance, you will attain a stage accordingly. (A.V.01.01.79, end of pg.168)
- You have made the Supreme Soul who maintains all the relations yours. You can always maintain the joy (*ras*) of any relation that you want and whenever you want with the One. And the relations will also be such that give [happiness], they won't take [anything]. They will never deceive you either. They will be the

ones which always maintain the manners of love. You experience such an imperishable relation, don't you? (A.V.23.01.79, end of pg.236, beginning of pg.237)

- The *patranis* (principle queens) are famous as '*sadaa suhaagin*<sup>136</sup>'. Then there are numbers even among the *patranis*. Some always live together and some live together sometimes. [...] So, everyone does become a *patrani*, but there are numbers among them as well. There is a difference in [their] attainments and there is a difference in [their] worship too. There is a difference between Radhe and the *gopis* as well. [...] The attainments of Radhe is different and that of the *gopis* is different. There is some specialty in Radhe's *part* and there is some specialty in the *part* of the *patranis* and the *gopis*. There is a deep secret in this. Who celebrate the fair of the meeting (*milan mela*)? All the joys are experienced through the *part* of the Supreme Soul; this is certainly the most special fortune. It also has a relation with the special *part* of the souls. (A.V.23.01.79, beginning of pg.238)
- To establish all the relations (*sambandh*) with the Father means to become free from all the bondages (*bandhan*). The easy means to end various kinds of bondages of many births is [to have] all the relations with the Father. If you experience any kind of bondage, the reason behind it is, you don't have a relationship [with Him]. (A.V.30.01.79, middle of pg.249)
- If you consider yourself to be free from many bondages and in relationship with the One Father, you will always be *ever ready*. [...] Real service is definitely never a bondage. [...] Remember, 'it isn't my service, the Father has given it [to me]'; then you will be free from bondages. *Practice* [to think:] I am a *trustee*, I am free from bondages. (A.V.26.11.79, end of pg.51, beginning of pg.52)
- The Father is bound to maintain a relationship at any time. When the Father [Himself] is giving you company, why don't the takers take it? Experience how taking help itself is yoga. What is the relation of the mother, what is the relation of the father, what are the relations of a friend and a relative, what is the experience of always [being in] the company of the husband; have you experienced the secrets of these different relations? If you are deprived of the experience of even a single relation, you will be deprived for the entire *kalpa*. (A.V.05.12.79, end of pg.84, beginning of pg.85)
- The means to receive love is to become detached. Unless you have become detached from the body and the relatives of the body, you don't get love. This is why you shouldn't have attachment anywhere. If you have attachment, it should be with the One Father with whom we have all the relations. One Father and no one else [...] you shouldn't just say this, but you should experience it. (A.V.17.03.82, beginning of pg.300)
- Do you experience that you have all the relations with the One Father [and] the the Father is always present face to face? I shall eat only with You, I shall sit only with You, I shall listen only through You [...] you experience it, don't you? When the Father Himself has become your true Friend, there is no need to make others your friend at all. Bapdada is always present face to face through any relation that you want. So, a teacher means the one who experiences the taste of all the relations through the One Father. (A.V.27.03.82, middle of pg.324)
- Only the one who [has] all the relations [with the One], who takes all the tastes through the One can be the one who likes solitude (*ekaant priya*). When all the tastes can be obtained through the One, where is the need to go in many directions at all? But those who aren't practiced to take all the tastes through the One, they try to obtain taste from various sources; so, they don't achieve anything. (A.V.25.10.69, end of pg.131)
- When you have found the Father, you certainly always have all relations with the One Father. Earlier, [the relations] were for namesake, now they are in practice. In the path of *bhakti* as well, you definitely used to say, 'we have all the relations with the Father', but now, you receive the taste of all the relations in practice through the Father. You experience this, don't you? When you receive all the tastes through the One Father, your thoughts can't go anywhere else. (A.V.19.12.84, end of pg.77)
- You are the children of the Almighty Father, then how is it possible that you don't receive power? Definitely, there is a shortcoming on the line (*taar*) of the intellect. Bring into practice the tricks that you receive to connect the line [of your intellect with the Father]. If you connect it without breaking it [away from others], it isn't connected completely. It is connected for some time and then it breaks [again]. This is why you have to break it from many sides and connect it to one side. For this you need the company as well as *attention*. (A.V.26.01.70, end pg.205, beginning of pg.206)

<sup>136</sup> A woman who is always *suhaagin*; *suhaagin* means, a woman whose husband is alive

- You made the Almighty Father yours through all the relations, this itself is the power of the *master* Almighty. So, you have made the Almighty yours through all the relations. When you have such [proof, the] greatest, direct proof, why don't you know and believe yourself? [...] When all the relations are formed with the One, is anything else left? When nothing is left at all, where will the intellect go? If the intellect goes here and there, it is proved that you haven't formed all the relations with the One. The sign of forming [the relation with the One] is breaking [it] with many. (A.V.30.11.70, end of pg.323)
- [People] keep listening to the words, 'the soul [and] the Supreme Soul', but to enable them to make a *connection* and experience it is the newness; it is called to experience *reality*. (A.V.18.11.81, beginning of pg.154)
- When the Father has become yours through all the relations, you always want the Father's company, don't you? No matter how big a circumstance is, no matter if it's a mountain, continue to fly high along with the Father, then you will never stop. [...] Never come down from the swing, otherwise you will become dirty. Then, how can those who are dirty meet the Father? You stayed separate for a long time; now a meeting has taken place, then how will those who celebrate [the meeting] be dirty? [...] If you become dirty again and again, so much *time* will be wasted to become clean! [...] Think about the self, neither listen to nor think about others; this itself makes you dirty. From now onwards, end the question marks and put a point (full stop). (A.V.29.03.82, beginning of pg.330)
- When any problem arises in life, when there is any confusion in the heart, even if you don't wish to you will just remember the souls who give temporary support or make you attain temporary attainments [or] the souls to whom you have attachment; you won't remember the Father. Then what do these kind of souls who have attachment think and say in order to save themselves or to prove themselves *right*? [They say or think:] 'the Father is incorporeal and subtle, isn't He? We definitely require something in the corporeal form'; but they forget that if there is the relationship of all the attainments, if there is the experience of all the relationships through the One Father and if you have unbreakable belief [in Him] always being the Giver of support, if you have faith [on Him], then despite being incorporeal [and] subtle, Bapdada is bound by the bondage of affection, he gives the feeling of the corporeal form. What is the reason for not having this experience? What is the reason of not experiencing it? You have understood through *knowledge* that you should have all the relations with the One Father, but you haven't brought all the relations in your life. This is why you are unable to experience all the relations in practice. [...] If you take temporary support of any soul or make them the basis of attainments, then because of the inclination of the intellect towards that very soul, you are bound in the bondages of actions instead of becoming *karmaatiit*<sup>137</sup>. If one [soul] gave [something and] the other took it, one soul had a transaction with the [other] soul, didn't it? So, was an account of transaction formed or did it end? [...] What will be the *result*? The soul bound in karmic bondages won't be able to experience a relation with the Father. [...] It will always be weak in the *subject* of remembrance. It may be clever [and] *sensible* in listening to and narrating *knowledge*, but it won't be *essenceful*. [...] They will progress in service, but the progress won't be according to the method. This is why because of the burden of karmic bondages, such souls can become speakers, but they can't progress with speed. (A.V.08.04.82, beginning of pg.356, 357)
- You don't have to call this one 'brother' any more. You have become habituated. By calling [Him] Baba, you children know that I am your Father. (Mu.17.05.77, end of pg.2)
- At this time your relation is the smallest. The Father alone is every kind of relative for you. You don't have the connection of the intellect with anyone else except the One. [...] Everyone has yoga with the One. You don't have any relation with each other either. Even the relation of sister and brother [with each other] makes you fall. You should have a relation with the One. This is a new point. (Mu.20.04.84, end of pg.1, beginning of pg.2)

### TRUSTEE

- The trustees of the Dilwara temple don't know anything. You should find them as well. Perhaps they live in Ahmedabad. You should give them a book [and say:] come, so that we explain the secret of the Dilwara temple to you. (Mu.05.07.71, end of pg.4)

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<sup>137</sup> Stage beyond the effect of *karma*

- Many say: we have attachment towards the children. They will certainly have to remove it. You should have attachment towards the One. As for the rest, you have to take care [of the children] as a *trustee*. (Mu.01.10.71, beginning of pg.3)
- You don't have to give anything; you just have to sacrifice [it saying:] Baba, all this belongs to you. [Baba says:] *Acchaa* children, become trustees and take care [of it]. If you eat considering that [the food] belongs to Shivbaba, it is just like you eat from Shivbaba's storhouse. [...] You children have to take care of your household as well, but by considering yourself a *trustee*. (Mu.14.04.77, end of pg.1)
- A *trustee* means [the one who is] *double light* [and] a householder means the one who has burden. (Mu.30.01.79, beginning of the middle part of pg.254)
- You can't say that to become a *sevaadhaari* and to stay at the service center is the only elevated sacrifice or fortune. The souls who are *trustee* can also achieve a good *number* in the rosary through the vibrations of sacrifice. (A.V.01.04.82, end of pg.331, beginning of pg.332)
- A *trustee* means [the one who is] always light [and] a householder means the one who always has burden. If you are householders, you will attain the stage of descending celestial degrees. [...] Trustees are always carefree emperors (*befikar baadshaah*), meaning they are free from worries; they have spiritual pride: we are *master* almighty. [...] If they consider themselves trustees, a *full stop* is applied. A *full stop* means the experience of the *powerful stage*. (A.V.21.12.78, middle of pg.147)
- I am in companionship (*pravritti*) or I have a partner, this thought is also *wrong*. [...] The limited creation that Bapdada has given me to take care of after making it into a *trust* (i.e. what Baba has entrusted to me) isn't my creation; instead, I have become an instrument to take care of it after becoming a *trustee* through Bapdada. There is no feeling of 'mine' (*meraapan*) in being a trustee; a *trustee* is an instrument. (A.V.12.07.72, end of pg.322)
- The most *royal* form of burden is [to think:] 'this is my responsibility. I will have to maintain it'. [...] Because of entangling yourself in this kind of household, you forget the nature of a trustee. This body isn't mine either; I am a *trustee* of the body as well. So, a *trustee* can't *use* anything for himself without the master's [permission]. [...] You have to enjoy the taste of only the One through these *karmendriyaan*; then why do you enjoy different kind of tastes through various *karmendriyaan*? So, you become a householder in the *laukik* and the *alaukik* household (*pravritti*). [...] 'Everything is the Father's responsibility; it isn't my responsibility', become light with this awareness, then whatever you think that itself will happen. It means, you will take a *high jump*. (A.V.20.10.75, end of pg.211, 212)
- If you become a *trustee*, you become uniform because of becoming detached and dear. [...] If there is even a little *meraapan*, [to call something] yours (*meraa*) means to be a householder (*grihasthipan*). Wherever there is *meraapan*, there will be attachment (*mamataa*). The one who has attachment will be called a householder, not a *trustee*. (A.V.12.10.81, end of pg.41, beginning of pg.42)
- Become a *trustee* of the body and the mind. Everything is the Father's responsibility, not my responsibility. (A.V.20.10.75, end of pg.212)
- The special sign of the one who is a *trustee* is that he will always feel himself to be light in everything. [...] When you have become the Father's [child], you became His [child] through the body, mind and wealth, didn't you? You gave everything to the Father, didn't you? When you already gave [it to Him], how did it remain yours? [...] *Trustee* means [there is] no feeling of *meraapan* (mine). [...] A *trustee* doesn't have [any] bondages; he is a free soul. To become a subject of any attraction isn't being a trustee either. *Trustee* itself means [the one who is] free. (A.V.05.06.77, end of pg.215, beginning of pg.216)
- Will you shake if you are transferred from the *centres* a little? Won't you feel mercy towards the students? [...] If you are given such an examination (*paper*), are you *nashtomohaa*<sup>138</sup>? [...] If you have attachment to this relationship of *alaukik* service, the arriving students will narrate a *vani* (speak) about it. (A.V.24.10.76, beginning of pg.234)
- Because of spirituality, if you live in the household as well considering it to be a trust, *meraapan* (the feeling of mine) will end easily. There is never *meraapan* in a trust. It is in *meraapan* that other vices also enter [us] along with attachment. (A.V.24.10.75, middle of pg.221)

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<sup>138</sup> The one who has gained victory over attachment

## TRAFFIC CONTROL

- The special means of removing tiredness is, to definitely take out at least a minute of powerful remembrance after every one or two hours. [...] Even if you take out a *minute* in between for powerful remembrance, all the *vitamins* [like vitamin] A, B [and] C will be included in it. (A.V.20.02.88, middle of pg.262)
- People are made to even stop the *traffic* and *practice* silence for three minutes. [...] You too, when you perform any task or talk [to someone], you should *stop* this *traffic* of thoughts in between. You should *practice* this [stopping] the thoughts of the mind even for a minute while walking through the body [or] stopping the actions in between. (A.V.24.07.70, end of pg.290, beginning of pg.291)
- The *stage* should be such that you experience even the physical body in the subtle form. Just like you saw [Baba] in the subtle form, you experienced even the physical body in the subtle angelic form, didn't you? (A.V.10.12.78, beginning of pg.116)
- If you receive an *order* or *shrimat* that just now, in any circumstance or atmosphere, become detached from the subordination of all the *karmendriyaan*, become victorious over the *karmendriyaan* within a *second* and stabilize in one powerful thought, [...] if the children attain the very stage said by the Father at that very moment, it is said [to be] *ever ready*. (A.V.01.09.75, middle of pg.86)
- To go into the essence from expansion in a *second* and go into expansion from the essence in a *second*, this is the *wonderful* play. (A.V.13.01.78, end of pg.23)
- [You should be] unsmearing (*nirlep*) despite being together [with someone]. The soul isn't unsmearing, but the soul conscious stage is unsmearing. (A.V.02.10.81, beginning of pg.12)
- Will Bapdada also go beyond the voice or will He just continue to speak? *Practice* to come less in the [stage of] the voice (talk less). [...] The first *gate* to open is of going beyond the voice, isn't it? [...] Will Bapdada inaugurate it alone or with you? (A.V.04.10.81, beginning of pg.17)
- The very specialty of those who are always victorious will be to stop the thoughts within a *second*. Even if you are very *busy* in any physical task or thinking about the knowledge, you should *stop* yourself within a *second* at that time as well. (A.V.28.06.73, beginning of pg.112)

## SACRIFICE

- Sacrifice (*tyaag*) will definitely make you an embodiment of *tapasyaa*. Where sacrifice and *tapasyaa* ends, the service also ends. [...] I am a *teacher*, I am *in charge*, I am knowledgeable or *yogi*; to accept this certainly won't be called sacrifice. Others may call [you that], but you shouldn't call yourself [so]. If you call yourself [so], this will also be called self-pride. [...] Sacrifice doesn't mean that you leave the relations and come and sit here; no. Sacrifice of the glory, sacrifice of the respect and sacrifice of nature, the maid, as well; this is [real] sacrifice. (A.V.20.10.75, middle of pg.205, middle of pg.206)
- The one who sacrifices something from the heart without any selfishness is very fortunate; sacrifice out of selfishness doesn't yield fortune. The fortune [earned] by selfless sacrifice is great. Bapdada sees all the children ahead of each other. (A.V.31.03.86, beginning of pg.304)
- What was the main *sanskaar* of corporeal Brahma? [...] His main *sanskaar* was [that he was] *sarvasva tyagi* (the one who sacrifices everything). The very meaning of [being] egoless is [to be] *sarvasva tyagi*. They sacrifice everything that belongs to them. By becoming *sarvasva tyagi* you attain all the virtues. Not to see the bad traits of others is also sacrifice. [...] *Sarvasva tyagi* means the one who sacrifices the consciousness of the body as well. [...] What are the main qualities that you attain through this sacrifice? Simplicity and tolerance. (A.V.17.04.69, beginning of pg.52)
- As soon as you sacrifice, you become a Brahmin, but the definition of sacrifice is very deep. For the sake of saying, everyone says one thing: we have sacrificed everything [including] the body, mind, wealth and relations, but to sacrifice the body means to sacrifice the consciousness of the body. So, have you sacrificed body consciousness or are you sacrificing it? Sacrifice means that you left any thing or any topic, you distanced yourself from the feeling of ownership (*apnaapan*); your right [over those things] ended. That thing became of the one for whom you sacrificed it. You can't even think of something that you sacrificed. [...] So, you don't go back to the house that you have renounced (*tyaag*), do you? What have you promised? Did you say, 'the body also belongs to You' or did you just say, 'the mind belongs to You'? The first word is 'the body'. For example, when you say, 'the body, the mind and wealth', when

you say ‘the body and the bodily relations’, what is the first sacrifice? To forget the consciousness of this old body, i.e. [to stay] aside. (A.V.03.04.82, beginning of pg.336, beginning of pg.337)

### U.P.

- What wonder will the people of U.P. show? What is the specialty of U.P.? There are many pilgrimage places and there are many rivers too [and] there are *Jagatgurus* (world gurus) as well there. There are four *Jagatgurus* in four corners [of the world], aren’t there? There are more great heads of zones (*mahaamandaleshvar*) in U.P. The gateway to Hari<sup>139</sup> (*Hari kaa dvaar*) of U.P. is special. So, gateway to Hari means, there should be more *sevaadhaaris* who show the gate to go to Hari in U.P. For example, because of being a pilgrimage place, there are many guides (*pande*) in U.P. They are the ones who eat and drink, but these are the spiritual *sevaadhaari* guides who show the real path, the ones who celebrate the meeting with the Father [and] the ones who bring [people] close to the Father. The Pandavas, so the guides like this are especially there in U.P. (A.V.17.04.84, end of pg.249, beginning of pg.250)
- Do you always consider yourself a spiritual guide who shows an accurate path to the world? What is the task of the guides? There are many guides in U.P., aren’t there? What do those guides do and what do you do? They take [people] for which journey and you take [people] for which journey? You take [people] for such a journey, that you will be liberated of journeying for many births and they (those of the path of *bhakti*) will continue to journey again and again. So, you are guides who enable people to reach the destination of *mukti* and *jiivanmukti* forever. [...] For example, it is the Father’s task; the Father showed the path, didn’t He? Similarly, the task of the children is also the same. [...] You don’t stop [seeing] the *side scenes* that come on the way, do you? It is because Maya in the form of *side scenes* tries to stop you, [...] But the firm travellers don’t stop; they reach the destination. Whether there is a cyclone or a storm, you are the ones who reach and make others reach the destination, aren’t you? (A.V.15.04.81, end of pg.161, beginning of pg.162)
- U.P. is more on the banks of the rivers. The capital and *raas*<sup>140</sup> is shown on the banks of the river Yamuna, but the purifier of the sinful [river] of U.P. is well-known, i.e. U.P. has been shown as the place of service. So, someone like this will definitely come out of U.P., who becomes the instrument of service of many. [...] Someone like this will come out of U.P. and the service of many will be done through that one as well. [...] Now a very big VIP hasn’t come out. Those of the foreign countries themselves will be said to be more famous than the VIPs who have come out so far, won’t they? They are becoming instruments to give the message to many in practice. India can also go ahead, but it is about the present time. Finally, there will be sounds of victory in India itself, won’t there? By continuously making sounds of victory from the foreign countries too, they will reach India itself, won’t they? [...] Foreign countries are going ahead in the *race* at present. It is about now; tomorrow, someone else can also change [the situation]. [...] Bring a VIP from U.P. O purifier of the sinful, purify someone and do a magic (*chu mantra*). (A.V.01.11.81, middle of pg.105)
- The specialty of U.P. is, just like there are many pilgrimage places of *bhakti* in U.P., you are also expanding the service centres of knowledge well. There are many devotee (*bhakt*) souls too in U.P. So, O *master* God! Now listen to the cries of the devotees and give them the fruits of [their] *bhakti* quicker. You are giving it, but increase your *speed*. [...] There is expansion of U.P. in the map of the Kaurava *government* too. The area is very wide. Similarly, make the *area* of service the largest in the map of the Pandava *government* and set an example. Reveal the remaining incognito heirs especially in this year. Whatever you have done so far is very good; now the souls everywhere should say ‘*once more*’ even more. They should clap [saying:] ‘*wah, wah*’ (expression of wonder). Those from U.P. will perform such special task as well. Now build even more places of knowledge. Continue to convert pilgrimage places into places of knowledge. (A.V.12.12.79, middle of pg.110)
- The land of U.P. is especially praised as pure land. The river Ganges of the path of *bhakti* that purifies [everyone] is also there and according to *bhakti*, the land of Krishna is also in U.P. itself. The land holds a lot of glory. If someone wants to see the acts of Krishna, his land of birth, they will just go to U.P. So, the speciality of those from U.P. is that they are complete with the speciality of always becoming pure and making others pure. For example, the Father is glorified as ‘the Purifier of the sinful [...] the glory of those

<sup>139</sup> A name of Krishna

<sup>140</sup> Round dance of Krishna with herd girls of Braj

from U.P. is also equal to [that of] the Father. You are the souls who purify the sinful. The star of fortune is shining. There is the glory of both, such a fortunate place and the stage. [To be] always pure, this is the glory of the stage. So, do you consider yourself to be so fortunate? Always see your fortune and continue to always be happy and make others happy too by becoming happy; because those with happy faces are automatically the embodiments of attraction. Just like a physical river attracts you towards itself, doesn't it? The travelers are attracted and go [towards it]. No matter how much difficulties they may have to suffer, the attraction of becoming pure attracts them. So, the remembrance of the task of making pure is in U.P. You have to become happy and an embodiment of attraction just like this. (A.V.05.10.87. middle of pg.71)

### TO THE COUPLES

- You aren't entangled in any kind of bondage of the household, are you? The one who is bound in the bondage of public honour (*lok-laaj*), the bondage of [any] relationship will be called a soul in bondage (*bandhanyukt*). [...] You shouldn't have a thought even in the mind that you have any *laukik* relationship. While being in a *laukik* relationship you should have the remembrance of the *alaukik* relationship. The *laukik* relationship is [just] a means (*nimitt*), but there should be the *alaukik* and the *paarlaukik* relationship in the remembrance. [...] You don't have relationship of the body, you have relationship of service. You aren't living in the household because of the relationship, you are living [there] because of service. It isn't [your] home, it is a place of service. By considering it to be a place of service, you will always remember service. (A.V.28.04.82, end of pg.400, beginning of pg.401)
- 'Couples' (*yugal muurt*) means, the forms of *sample* for service. [...] So, while living in the household, do you live like a special *showpiece* in the *showcase* of the world? [...] Dirty things aren't kept in a *showcase*. Now, when the time progresses a little, those who remain detached while living in the household will become famous in the entire world. [...] Couples will be immensely glorified. They will become the instruments to reveal the Father's task. You aren't ordinary, you are special souls. (A.V.28.12.79, beginning of pg.162)
- *Cancel* the old deal from your memory and become *single* [and] then become a couple. [...] You divorced yourself from the relation of Maya and made a deal with the Father's relation. [...] Though you are a helper, you aren't companions. There is [just] one Companion; as soon as you become conscious of [having] a *companion*, you will finished. [...] Everyone is the luckiest. What bigger *luck* do you require than finding God while sitting at home? If something that wasn't in your dreams becomes real, what else do you need? The Father came to you first; you have come [to Him] later on. (A.V.01.12.78, beginning of pg.92)
- Are you the souls who are always *svaraajya adhikaari*<sup>141</sup>? The rule (*raajya*) over the self (*sva*) means to always be a ruler (*adhikaari*). Rulers can never be subordinate [to anyone]. If you are subordinate, you don't have rights. For example, when it is the night, it isn't the day; when it is the day, it isn't the night. Similarly, the souls who are rulers can't be subordinate to any *karmendriya*, any person [or] any luxury. [...] There shouldn't even be a thought of defeat in dreams either. This is called [to be] victorious forever. Has Maya ran away or are you [still] chasing her away? Have you chased her away to such an extent that she doesn't come back? (A.V.16.01.85, middle of pg.128)
- If your partner doesn't cooperate with you, make your own *purushaarth*. If the partner doesn't become your helper [here], won't you have a pair [in the new world]? (Mu.30.06.74, middle of pg.2)

### ATTAINMENTS THROUGH YOGA

- When you stay in remembrance, if anyone comes in front of you with bad thoughts, he will have a fearsome vision and run away immediately. (Mu.26.02.76, end of pg.2)
- You become the masters of the world through the power of yoga. Nobody can become the master of the world through physical power. (Mu.21.08.73, end of night class)
- *Arey*, if you stay in yoga, you will also have less pain etc. If you don't have yoga at all, how will you be liberated of diseases? [...] The mother and the father who become pure, they themselves become the most sinful later on. They will have to suffer a lot; but because of staying in yoga, the diseases and so on are

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<sup>141</sup> The rulers who rule over the self

removed gradually. Otherwise, it is these ones who should suffer the most; they should be sick the most, because this one is the most sinful [and] sick. But the sorrow is removed through the power of yoga. (Mu.21.11.73, end of pg.2)

- The more someone remembers the Father, the more they gallop. It is they who will become the [beads of] the rosary around Rudra's neck. Then they will become the garland around Vishnu's neck. (Mu.03.06.72, end of the middle part of pg.2)
- Only those who learn Rajyoga will go to the Abode of Happiness. The rest will settle their karmic accounts and go to the Abode of Peace. (Mu.15.07.72, beginning of the middle part of pg.2)
- When it is the end, you will come and live here (in Mount Abu). Only those who are firm yogis will be able to live [here]. The *bhogis* will be finished just on listening a little sound (*thakaa*). (Mu.04.11.78, end of the middle part of pg.2)
- If you don't have the power of yoga, you have desires: I want this, I want that. You don't have that happiness. There is no food like happiness. The princes should certainly be very happy. (Mu.07.08.70, beginning of pg.3)
- It is the power of yoga that will chase away the ghosts; not the power of knowledge. Many are weak in yoga itself. They see the world the whole day. They have a great interest in travelling. It is the ghosts who are interested in travelling, suffering misfortune. There is just one way to chase away the ghosts. The ghosts will gradually run away through the Father's remembrance. (Mu.15.05.69, end of pg.3)
- Here, you have to control the *karmendriyaan* through the power of yoga, then the *monthly discharge* etc. will also stop. You don't suffer these diseases etc. there. This rubbish exists in the kingdom of Ravan. (Mu.14.12.68, beginning of pg.4)
- You have to destroy the world of Ravan through the power of yoga. (Mu.13.04.73, end of the middle part of pg.6)
- The lifespan of those who stay in yoga will increase here as well. The longer the lifespan, the longer they will continue to take the inheritance from the Father, until the end. You have to improve your health as well through yoga. (Mu.09.02.78, end of pg.1)
- If you stay in remembrance properly, you can get whatever you ask for. Nature becomes your maid. Their face (of the yogis) etc. is also so attractive that they don't need to ask for anything. (Mu.17.11.84, beginning of pg.3)
- Remember the Unlimited Father [and] your boat will go across. The unlimited pocket is filled by the Unlimited Father. There, your lifespan also increases. It increases so much that death can never devour you. (Night class mu.04.07.68, middle of pg.4)
- The Father has explained: the more you children are devoted to the journey of remembrance, the more joyful you will be and your manners, conduct [and] *characters* will also be good [to that extent]. (Mu.05.10.68, beginning of pg.1)
- If you continue to remember the Father at every step, you will collect multimillions (*padam*). (Mu.10.09.68, end of pg.3)
- They will break something of yours and go away, [but] they won't touch you. That too, only if you are in yoga with Baba. All your wishes are fulfilled only through remembrance. Everything including improving the *characters*, depends on remembrance. (Mu.08.04.68, beginning of pg.3)
- If someone asks: if I die now while studying, what position will I attain? Baba can tell [them]. It is through yoga that our lifespan increases. *Vikarma* (sinful actions) are destroyed; there is no other way to become pure from sinful. (Mu.26.04.76, end of pg.2)
- The Father certainly protects those who remember the Father well. He shows a fearsome form to the enemy and chases him away. (Mu.26.01.93, end of pg.1)
- When you become a good yogi, when your eyes won't be attracted towards anywhere, your *indriyaan* will become calm. These [eyes] are the main [parts of the body] which deceive everyone. When your stage sets well in yoga, you will feel that you have entered the *vaanprastha* stage (the stage beyond speech) in the youth itself. (Mu.16.08.91, beginning of pg.2)
- Only those who are engrossed in yoga will attain a high position. (Mu.17.02.90, middle of pg.3)
- If you have yoga with the Father, the intellect will become bright. Because of not being in yoga, there is just darkness. This is why the Father tells the children, the more you stay in remembrance, the more the *light* will increase gradually. The soul becomes pure through remembrance; the *light* increases more and



more. If you don't remember at all, you won't receive *light*. The *light* will increase through remembrance. If you don't remember and perform any *vikarma*, the *light* will decrease. (Mu.20.03.70, end of pg.2)

- The more you remember, your *alloy* (impurity) will be removed easily [to that extent]. If the fire is cool, the *alloy* won't be removed. This is called the fire of yoga, through which the *vikarma* are destroyed. (Mu.08.03.70, middle of pg.3)
- All the three [including] the crown, the *tilak* and the throne, are the greatest attainments of the Confluence Age. The future kingdom is nothing in front of this attainment. The one who didn't take the crown [and] the throne of the Confluence Age, he didn't take anything. It is the crown of the responsibility of [bringing] benefit to the world. Unless you wear this crown, you can't sit on the Father's throne in the form of heart. (Old A.V.24.05.71, beginning of pg.85)

## OM SHANTI